

The Sabbath Recorder

Good-by, Old Year, thy course is run,
Thy worries and thy cares are o'er,
Thy loves and hates alike are done,
Temptation called, but calls no more,
Thy Satan oft' did turn and flee—
Thy Christ was ever kind to me;
Good-by, Old Year!

Come in, New Year, with rosy morn
From out mysterious future's realm,
To cheer the fallen and forlorn—
Man at the oar—God at the helm!
Upward, O Soul, thy slogan be;
God's love, God's truth, shall make us free—
Come in, New Year!

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The Sabbath Recorder

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PLAINFIELD, N. J., DECEMBER 23, 1912.

WHOLE NO. 3,538.

The Federal Council's Meeting.

On December 5-10 occurred the quadrennial meeting of the Federal Council of Churches of Christ in America. It is spoken of by the religious press as a most wonderful meeting, from which should go forth uplifting influences to bless the world. This is another of the great movements looking toward worldwide evangelization and the social betterment of the down and out portion of humanity.

Dr. Shailer Mathews of Chicago University was elected president to succeed Bishop Hendrix, the former president. Doctor Mathews made a strong plea for "a prosperous and conquering civilization which shall retain a high moral character." To realize such a civilization he declared that Christians must make it their chief business to carry the Gospel to the non-Christian nations. "The age," said he, "is asking us to justify our God and our faith." Discussions upon "Forward Movements" seemed to have right of way, and enthusiasm ran high as great religious leaders of the United States and Canada addressed the representatives of many denominations.

Governor Thomas R. Marshall, Vice-President elect of the United States, attracted considerable attention by his vigorous denunciation of social injustice and political corruption. Some of his terse sayings are worth careful consideration. We give two paragraphs here:

The manufacturer who stands a woman twelve hours a day for six days in the week in an insanitary workshop can not be convicted by law as a murderer. Yet he is a murderer in every sense of the moral law.

I do not care how much the prominent member of the church may give to missions and to charity. If I am convinced that he got the money from the blood and sweat and toil of his weak brothers and sisters, or if he made it by transgressions legal under the law, but not moral under the laws of God—that man is no Christian.

A few sentences from the address of Dr. Walter Laidlaw of New York attracted

much attention. They show the rapid increase of foreign population in New York City and are told in a way to make the points impressive:

Indians, Dutchmen, an English duke, and kings and queens have all contributed to the naming of the five boroughs—Manhattan, Bronx, Richmond, Kings and Queens—now constituting the city at the lordly Hudson's mouth. Our city began as New Amsterdam, later became New York, still later might have been christened Huguenot Harbor, yet later The New Palatinate, from 1840 to 1860 New Dublin or New Berlin, while today it is a new Vienna, Roma Nuova, and superlatively a New Jerusalem, though not the New Jerusalem. Baltimore, Saint Louis, Boston, Philadelphia, Chicago, Pittsburg and Cleveland, in 1900, contained 231,449 more foreign-born whites than New York City, but in 1910 these same seven cities had only 1,943,405 foreign-born whites, while New York alone had 1,927,703, or only 15,702 less.

Walking two abreast, New York's foreign-born whites would stretch from La Salle Hotel, Chicago, to the Iroquois Hotel, in Buffalo, and could people, were they halted along the way, eleven Toledos or three Clevelands and a Toledo put together. Add to them the foreign-born whites in Jersey City and Newark, and the whole would outnumber all Chicago. From the 754,000 New Yorkers of Russian birth or parentage in single column, and they would stretch from Chicago to Saint Paul, and Saint Paul, come to life, could claim over ninety per cent of them as his brethren in the flesh.

Doctor Laidlaw's address is spoken of as one of great power. He is a man of expert knowledge along the lines of social work, and marshal his facts in such an original manner as to make them effective.

Fifty Years of Freedom.

Fifty years ago next month Abraham Lincoln made effective his famous Emancipation Proclamation in the States in rebellion against the government. During the years, we have heard many criticisms of the policy that freed the negroes, some people assuming that they are worse off free than they were in slavery. Last week Booker T. Washington addressed a great audience in Carnegie Hall, New York, in which he announced that in October, 1913, his race will celebrate the fiftieth anniversary.

sary of its freedom. In every town and hamlet where live any numbers of the black race, there will be in schools, churches, halls and public parks appropriate exercises commemorating their emancipation.

Mr. Washington was introduced by Dr. Stephen S. Wise, who spoke of him as "not only the leader of his race but one of the great leaders of the American people."

Doctor Washington expressed his gratitude for the recognition given and hastened to speak of the progress made by his black brethren in the last few years. He said there are now 10,000,000 negroes in the United States, enough to populate five of the smaller countries of Europe. One million of these live in the North, and the rest are in the South. Only 3 per cent of the slaves could read and write, but 68 per cent of the negroes are now educated.

In 1881, when Mr. Washington opened the school at Tuskegee, the negroes objected to being taught practical industries, saying they had toiled all their lives at farming and cooking and all such commonplace things, and insisted that these be left out of their schooling. This foolish idea has now been overcome and thousands of the race not only have been anxious to learn these practical things, but have actually become successful farmers, real estate men, grocers and bankers. The negro has proved that he can get land and keep it. He has demonstrated his ability to become an educated, industrious, law-abiding and useful citizen. Mr. Washington claims that in the South negroes and whites, with but few exceptions, work in harmony, and one class helps the other.

There are now more than 3,700,000 church members among the negroes. They have 35,000 ordained ministers, 35,000 church buildings, and they own church property valued at \$56,650,000. They maintain 35,000 Bible schools, which contain 1,750,000 pupils. These are taught by 210,000 negro teachers. Negro churches contribute annually over a half-million dollars for education. They are supporting 175 colleges, industrial schools, and academies. In the last fifty years negro churches, according to Mr. Washington, have contributed about \$20,000,000 for education. They are also giving for home mission work \$100,000 every year. They support 200 home missionaries and aid

nearly 350 needy churches. For foreign missions they contribute annually over \$50,000, supporting 100 mission stations.

After fifty years of freedom the Russian serfs have accumulated about \$36 per capita and about 30 per cent of them could read and write. Now after fifty years of freedom the negroes have acquired about \$70 per capita and 70 per cent of them can read and write.

The good work for which Booker T. Washington stands has only just begun. The world will see much greater progress in the next fifty years than it has seen in the past. It is yet early morning in the day of progress for the freedmen of the South.

Death of Ambassador Whitelaw Reid.

The country was shocked to hear of the death in London, on December 15, of Hon. Whitelaw Reid, our ambassador to Great Britain. He had been ill less than a week when the end came. His illness began with a slight bronchial attack similar to those he had had at intervals for some time. Asthma supervened in a severe form, which greatly exhausted him, and he died from pulmonary oedema.

From the day in which the Republican party was born, Whitelaw Reid, then fresh from college, has been an active man in political and national affairs. His first campaign work was for John C. Fremont. At the age of twenty years he became editor of the *Xenia News*, in Ohio, and soon went to the front as a leader in that State. He was a great admirer of Horace Greeley, and made the *New York Tribune* his constant study. The debates of Abraham Lincoln and Stephen A. Douglas in 1860 led Mr. Reid to espouse the cause for which Lincoln pleaded, and when "Honest Old Abe" became a candidate for the Presidency, Whitelaw Reid's paper was one of the first to espouse his cause, and to put up a hard fight for his election. On Lincoln's return after his famous speech at Cooper Union, Mr. Reid met him at Columbus, Ohio, escorted him to Xenia and introduced him to a great crowd of citizens gathered at the station to meet them.

Then Reid entered vigorously into the campaign to elect Lincoln. There followed a season of writing as a "free lance" for several Western papers, and service

EDITORIAL NEWS NOTES

The Proposed Memorial to Lincoln.

It will be remembered that the question of a great macadamized boulevard from Washington, D. C., to the battlefield of Gettysburg, in honor of Abraham Lincoln, was agitated last year. Some objected to this plan, and a commission was appointed by Congress to determine upon the most desirable form of memorial to the great emancipator.

Last week this commission concluded its deliberations in a meeting at the White House, and recommended the plan of architect Henry C. Burnham of New York, to erect a \$2,000,000 marble temple, rather than build a boulevard to Gettysburg. The proposed site for this temple is the extreme western end of the Mall, in a line with Grant's Memorial and the Washington Monument. The idea is to have the memorials to Grant and Lincoln stand, one at each end of the Mall in which the monument to Washington is the central figure. It seems most appropriate thus to group memorials of the two foremost men in the struggle to preserve the Union, with that of the one who led the armies in the struggle to establish it.

The Lincoln Memorial, according to the plan submitted, will be surrounded by handsome marble columns and will contain an immense statue of Abraham Lincoln facing the monument to George Washington. Upon two large tablets it is proposed to place Lincoln's Gettysburg address and his second inaugural address.

There is little doubt that the plan submitted will receive the approval of Congress. A model of the new temple is now on exhibition in the National Museum.

Another Proposed Memorial.

A movement was recently started in Washington to raise funds, by benefit performances in the theaters of the country, for a monument in honor of the heroes who perished with the *Titanic*. The matter was taken up with much enthusiasm by managers of the different playhouses in New York City, and one of the largest

as war correspondent for the *Gazette of Cincinnati*. He followed McClellan as volunteer aide-de-camp, with the rank of captain. Under the name of "Agate" he gave the country some of the brightest, best, and most authentic letters in the history of American military correspondence. Then followed a successful career in Washington as writer, librarian of the House of Representatives, and after the war, as confidential companion of Secretary Chase in the South, during which extended tour Mr. Reid's pen won many laurels from the reading public. Several historical volumes followed. Then Horace Greeley persuaded him to go to the *New York Tribune*. After Greeley's death Reid took up the work with masterful skill. He declined President Hayes' invitation to become minister from the United States to Germany, because he felt that he could be of greater service to his country as editor of the *Tribune*. In 1881 President Garfield again offered him this position; but he again declined it, for the same reason.

At last, in 1889, he was persuaded by President Harrison to go as minister to France. In this he rendered distinguished service. In 1892 he resigned and returned to America. Afterward he went as special ambassador to the diamond jubilee of Queen Victoria; he was one of the American commissioners in the negotiations in Paris for peace after the Spanish War, and had great influence in the disposition of the Philippines. Then in 1902 Mr. Reid was sent by President Roosevelt as special ambassador to the coronation of King Edward VII. Finally, in 1905, Mr. Reid became ambassador to the Court of St. James, which position he held till his death.

All England joins with us in mourning the loss of this valuable man. The House of Commons paid him special tribute, and Premier Asquith announced the intention of the British Government to offer one of her battleships to convey the body of Mr. Reid to New York. The newspapers of this entire country join in words of tribute to the memory of the editor, statesman and diplomat, whose life has been so well rounded out with honors.

"He who would do a great thing well must first have done the simplest thing perfectly."

theaters was chosen for the entertainment. Tickets were in great demand. Mrs. Carnegie paid \$1,000 for a box, and there was opportunity to sell three times as many boxes as there were in the house.

At the start the plan was to get 100,000 women to give one dollar each. Many have given more, and many, smaller sums. Thirty-one thousand dollars had already been received before the benefit entertainment was arranged. Women and little girls all over the land have been contributors. It is purposed, to have the monument stand for an ideal of chivalry and true heroism—qualities of character greatly to be desired and which should be cultivated in these self-seeking times. Great sculptors are anxious to enter into the competition to be held, by which a suitable design may be secured.

Rules and Rates for Parcels Post.

On December 12 rules and regulations for the parcels post system were issued from the Postoffice Department. On January 1 the system will become effective throughout the entire land, and will affect every postoffice, every city and rural mail route, and every railway and transportation route. Every effort will be made to have the mails move on that day with their usual promptness, and postal officials are urged to familiarize themselves in advance with the rules and every phase of the new system.

The Postmaster General also urges the public to study well the orders and regulations before attempting to use the mails. Information will be furnished at any post-office before the law becomes operative. The new plan allows the shipment of merchandise, and farm and factory products of almost every description to the amount of eleven pounds in weight and measuring as much as six feet in length and girth combined. Nothing, however, can be mailed that is likely to do injury to mails in transit. Packages may be mailed at any post-office and delivered anywhere, on rural routes as well as in cities. Where there is as yet no rural carrier, the parcels will go to postoffices and be cared for as other mail. No books or printed matter can come under this parcels class.

The rates will be graded according to distance. The country is divided into eight

zones for fixing rates. The first zone covers a distance of fifty miles from the mailing point, and the charges will be 5 cents for the first pound and 3 cents for every additional pound within that zone. Beyond that the postage increases for each successive zone through which the package goes. The maximum rate is 12 cents a pound, which will carry a package across the continent or even to Alaska or the Philippines. A parcel may be insured for 10 cents, and if such a package is lost the government pays its value to the amount of \$50, but not in excess of that amount. The law requires special parcel post stamps, and twelve denominations of these are now being distributed. Parcel post maps and guides are for sale at 75 cents each and can be obtained from the Postoffice Department.

Europe Wants American Arms.

Several hundred thousand dollars' worth of firearms have been ordered from two Hartford firms, by Russia and some other European powers. It is reported that a conference of the president of the Colt Company with certain heads of European war departments resulted in orders for automatic army revolvers sufficient to keep the Colt plant running at full capacity for many months.

According to Manager Hanson of the Pratt and Whitney Company, the Czar's Minister of War has decided that about \$300,000 worth of machine guns made in Hartford are needed by his government.

"Spug" Grows in Popularity.

Last week we wrote of the movement among the women of New York for the "Society to Prevent Useless Giving" at Christmas time. The growth of this society has been phenomenal, and after many solicitations the women have decided to open the door to men. The letters S-P-U-G, being the initial of the words in the name, are placed on the badges; and men and boys from far and near are sending their dimes for badges and promising to wear them until after Christmas. When the society was organized about two months ago, the Spugs decided to keep it an organization for girls exclusively. But since it has grown to nation-wide proportions, letters from men have been coming from

all parts of the country, asking to be permitted to join and to be allowed to organize squads in their home towns.

A Wandering Dollar Doing Good.

The children in the hospitals of the Department of Health in New York City are assured of a good time on Christmas. In response to the appeal for funds gifts have been coming in liberally, some as high as \$50. The queerest gift of all came on December 13, in the form of an anonymous letter, with a dollar bill attached.

The letter reads as follows: "The dollar went all the way to the Red Sea on an Italian war vessel and has just returned to its native land. After its experience of war, peace looks good to it, and it desires to help a hospital child forget its pain on Christmas day. Please use the wanderer for that purpose."

After a bloodhound had run down a man, upon whose trail the New York police had set him, the man easily proved his innocence, and now he is suing the police for damages. It seems that dogs are no more infallible than detectives. They don't always find the right man any more than do the police, but as yet no dog has been found guilty of graft.

In view of the astounding revelations just coming to light from New York's "underworld," through the testimony of scores of women from whom the police have received hush-money by the thousands of dollars, it must be about time for the mayor to rebuke the people of the city for having their heads full of vice and crime, as in the case of the Rosenthal murder.

President-elect Wilson arrived in New York on December 16 en route home from his vacation in Bermuda. The reporters could not draw him out in a single statement regarding politics. He only said, "I am going to devote myself to New Jersey affairs first." He is making a good beginning with the ever-present, persistently obtrusive reporters. If he can hold out in his plans of keeping his own counsels he will save himself a great deal of trouble.

As we write this, the second day of the conference of peace envoys in St. James

Palace, London, is in session. Evidently the envoys have had problems to settle, and the world will watch with bated breath for every decision they may reach. It is to be hoped that Turkey's evident desire for disagreement among the allies themselves to help her case, will not be realized. From what the Prime Minister of Greece says, we may expect her to stand squarely with the others in regard to the assignment of spoils to the victors:

"We will unitedly demand at this conference the fruits of justice and the peace which we have earned by this war and our sacrifices. The peace must be definite and make it unnecessary for the allies to expend such enormous sums on their armies. We shall all need to devote our energies and money to the improvement of our people and to internal development."

Since the allies have had such perfect understandings thus far, and have carried out, on fields of battle, their well-made plans with such precision, I see no reason to doubt their ability to stand together in the battle of diplomacy now before them.

The Servian Premier is made president of the conference. The Greeks were present and at the end of the first session harmony reigned. The formal demand upon Turkey is being made as we write.

The reports show that 838,172 persons have come to this country as immigrants during the year. This is 40,415 less than the number coming last year.

During the year ending June 30, 10,185 persons were killed, and 77,175 injured through the operation of railroad trains in this country. The railroads are not alone to blame. Much of this slaughter is due to the impatient demand for speed by the traveling public. No matter how rough the country through which a road goes, the patrons clamor for quick time, and boycott the roads that do not give it.

Be strong!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle, face it, 'tis God's gift.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.
—Selected.

The General Conference.

The commission chosen by the Executive Committee of the General Conference, agreeable to the action taken at North Loup, last August, met in Chicago, December 7, and made preliminary arrangements for the program for next year. It will be remembered that Conference will assemble for its first session on Tuesday and that it will close on Sunday night. The program, therefore, will be so arranged that the most of the sessions connected with special interests shall be held before the Sabbath, leaving the last day of Conference more nearly free than usual for the closing up of the general business.

An attempt will be made to preserve the advantage gained last year by the use of the Committee on Denominational Activities, whereby the conduct of business was much more expeditious and satisfactory than it often has been. Some people felt, however, that the gain in this respect was offset by the loss due to the abandonment of the separate committees for general discussion of the work of the various boards and societies. This loss the commission seeks to check next year by the holding of sectional meetings every morning and afternoon, two only at the same time. These meetings, it is hoped, will be attended by those interested in them and will report daily to the one Committee on Denominational Activities, which will report to Conference as last year. By informal discussion in the sectional meetings and more formal discussion in the committee of the whole Conference, when the Committee of Denominational Activities presents its daily report, it is expected that the business may be carried forward speedily and at the same time not without full and free discussion, in which every member of the Conference may have a part.

The general program for next year will not have a single central theme, but it is hoped that it will have a central aim and purpose; namely, to render help to all our workers in doing better work. The commission urges all those who shall be asked to take part in the Conference exercises, and all boards and societies in presenting their programs and reports, to use every opportunity afforded them to render their presentations as concrete and practical as

possible and to make as many suggestions as they can that shall be of practical assistance to the people, the churches, and the workers in all our fields. Let the motto be, "Better Work and Better Workers."

The Railroad Committee is already making tentative arrangements for transportation; the Second Brookfield Church is preparing for the entertainment of the delegates; and the commission is doing its best to plan wisely for the conduct of the sessions. We pray for the cooperation of every agency of our denominational activity and of every one who shall be asked to help the commission in its work.

WILLIAM C. DALAND,
President of the Conference.

Oh, Lonely One, Rejoice!

ANGELINE ABBEY.

Written for lone Sabbath-keepers.

'Tis Sabbath in your far-off land,
Where no church bell invites to pray,
And thoughtless ones on every hand
Remember not the Holy Day.

You have been chosen to proclaim
God's truth by living deed and word.
Oh, give the message in his name!
You surely can this much afford.

*Such as ye have give to him now,
If gold and silver, well and good;
But love and truth give anyhow,
What he requires is what you could.*

Rejoice that you can have a part
In bringing in the Kingdom grand;
Oh, work with patience and strong heart,
Till truth is known in every land!

It shall be so, his word has said;
His righteousness from sea to sea
And to earth's ends his name shall spread—
Rejoice that he hath ordained thee!

*Milton Junction, Wis.,
Dec. 4, 1912.*

There is something finer than to do right against inclination, and that is to have an inclination to do right. There is something nobler than reluctant obedience, and that is joyful obedience. The rank of virtue is not measured by its disagreeableness to the heart that loves it. The real test of character is joy. For what you rejoice in, that you love. And what you love, that you are like.—*Henry Van Duke.*

SABBATH-REFORM

A Three-fold Duty.

W. H. BRAMLEY.

It is the plain duty of all Christian men and women to teach and maintain a high standard of individual and national purity, a high standard in regard to marriage, and a universal observance of the Sabbath. At first sight it may not be apparent just what connection the observance of God's Sabbath has with marriage and purity. When you study the Word of God you will readily perceive the connection. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; and thy neighbor as thyself. Again, the new commandment, Love one another. Love is known by its fruits, and one proof of love is unquestioning and implicit obedience. If, then, we wish to prove our love for God and humanity, we shall obey the law of love. Those we love we do not deliberately offend, and we do as they wish so far as is possible. God has made known his wishes through the Scriptures; Christ told the people to search the Scriptures. If we do that we shall ascertain the will of God and our duty. Love will compel us, or constrains us, to obey the will of God. There we find that in the beginning God instituted the Sabbath, and commanded his people to worship him on that day, while time should last. There also we find that he instituted the state of matrimony, or sex-union, for a definite purpose. Both institutions were for the material as well as the spiritual benefit of the human race.

While primarily these institutions were of material benefit, yet at the same time they were symbolic of spiritual rest, union and fellowship. In the Scriptures we also find the will of God concerning individual and national purity. In all cases the blessing of God rests upon those who do his will in the spirit of love. On the other hand we find that when men acted in opposition to his will, then they lost his favor, guidance, and preservation.

When the earliest inhabitants of earth sunk into the abyss of impurity, then de-

struction came upon them; all were destroyed except a faithful remnant. God has no pleasure in the death of the wicked, but he is swift to punish sin. Sin of itself brings forth disease, suffering, and death. Sin itself destroys the sinner. Because of impurity Sodom perished; for the same reason other nations have vanished from the face of the earth. It is a fact which saddens Christian workers, that impurity permeates the fabric of modern civilization. Vice, with its results, is in evidence in every country. It is seen in the home, the school, the community, and everywhere it can gain and hold a place. Just so long as it is the policy to ignore the fact of its existence, just so long will it continue to gain headway, until at last it will cause the downfall and destruction of those nations which give it shelter and protection. It is the duty of all who profess to love God and humanity, to warn their fellow men against this destructive evil by all means possible: through the press, the pulpit, the platform, and through the public schools; also by private, personal effort.

Now, concerning marriage, it is the duty of all who desire to build up the nation on a solid foundation, to uphold and insist upon the sacredness and dignity of the married state. Upon the lifelong union of men and women in marriage is built the home, the family, the community, and the nation. Upon that essential basis is built national growth and prosperity. Whatever tends to destroy family life, also tends to destroy the nation. Therefore it is most important that the divine institution of marriage should be maintained in its integrity. By maintaining the Christian conception of its requirements and uses, it will be beneficial to all classes, and win God's blessing.

This duty is rendered more urgent because of influences at work seeking to degrade marriage by various insidious methods. The idea that underlies the movement is to place marriage upon a secular or material basis, and to dissolve the contract by mutual agreement whenever convenient and desirable by the parties to the contract. There is an organized attempt to bring marriage as a divine institution into contempt. This should be vigorously opposed by both the Christian church and state. It is claimed by some that maternity is the right of every woman,

whether in or out of wedlock. It condemns the legal regularization of the sex-union. It openly advocates free-love principles, and proposes that the state shall pay for the care of illegitimate children. Many highly educated men and women are openly in favor of such principles, and there are even newspapers devoted to the spread of this so-called social reform.

If this propaganda brings as a result a pronounced laxity in marriage laws, then it follows as a natural sequence, that mental, moral, and physical degradation will develop and follow its only logical course—not merely individual but national degradation. It is a matter of history that nations quickly decay which allow marriage to become degraded. Those nations have become greatest which have maintained a high standard in regard to marriage. At one time divorce was only allowed for one cause, infidelity; divorced people were looked upon with suspicion, if not aversion. Now it is different; it is not commonly regarded as a disgrace. The new idea is that all individuals should be allowed to formulate their own sexual laws, according to each individual conception, without the slightest regard for the rights of others. The grounds for divorce are being extended, and it is also proposed to nullify marriage for causes which could have been avoided, by reasonable enquiries before marriage.

Surely the duty of Christians in this matter is clearly defined. They must unite and cooperate, to teach the highest conception of marriage, and endeavor to maintain it in its integrity for the nation's sake, if for no other consideration.

The last duty, which is also the first, is to maintain God's Sabbath. It is because God's people have disobeyed him in the matter of the Sabbath, that all these evils are so prevalent in these latter days. God has hidden his face behind a cloud, so that his people can not discern his will. That cloud is of our own making. The reason we now see as through a glass darkly is because of the universal sin of disobedience as touching Sabbath worship. Ever since the Christian church abrogated the Sabbath, and sought to compel people to worship God on the first day of the week, through the applied force of civil law, the fulness of God's blessing has been withheld. The Holy Spirit can not fulfil his

mission to the fullest extent because we refuse to walk in the path ordained for us. The fulness and richness of God's mercies will not be ours, neither will the Kingdom be fully established until we render the full measure of unqualified submission to his will in all things, including Sabbath observance.

When the entire family of Christians obey the law of the Sabbath, and restore the ordinances of God to their original place and purity, then will the Kingdom come. While God can reveal himself in the secrecy of the home, yet he can be better known through reverent worship in his sanctuary. There his ministers make known his will; and where two or three are gathered together in his name, there he has promised to hold communion with his people, for their edification.

We can not feel the same reverence for the day substituted for the Sabbath, that we would have for the Sabbath itself. God instituted the Sabbath, but man invented Sunday; one is sacred, the other is not. Sunday worship has driven men far into a desolate wilderness. On that day men seek their own pleasure, and the habit has become universal. Thus we see Sunday concerts, Sunday excursions, and so forth; the majority forget to remember the day appointed for divine worship, and evil increases rather than good. Remember the Sabbath day to keep it holy.

Shall we allow these evils to go on, without making an effort to stem the current; or shall we not, on the contrary, with the help of God, seek to check these evils by united endeavor? Why not spend the remaining days of the year in fervent prayer for entire consecration to divine service, and then under the guidance of the Holy Spirit begin and continue through the following years a cooperative crusade against materialism and sin in all its varied forms, not forgetting to show forth the whole will of God, both by precept and practise.

Bath, N. B.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccles. ix, 10).

"Hold on to your heart when evil persons invite you to join their ranks."

THOUGHTS FROM THE FIELD

"Yes, Let the Good Work Go On."

A postal card from Brother G. M. Cottrell of Topeka, Kan., headed, "More Good News," says: "Have received from C. H. Green a brand-new list of over 600 names of isolated Sabbath-keepers. Also I have the first notice of the adoption, by the Michigan 'Church of God,' of the Seventh-day Baptist name. This means a great opportunity. How nice it would be if they could all have the SABBATH RECORDER and get acquainted with our people. Let the good work go on."

Rev. G. M. Cottrell was made field secretary for lone Sabbath-keepers at our last Conference, to organize them for work, and for representation in our annual gatherings. Any one knowing of isolated ones, not yet found, should write him at Topeka, Kan.

"I am very glad Messrs. Wilcox and Moore made the trip of investigation, and I am greatly interested in the welfare of our African churches."

"Before I close, I want in some way to express my profound satisfaction and great pleasure derived from a study of the African mission as given in last week's RECORDER. May the Father of mercies direct all future operations to his own name's glory. Word from that field seemed long—very long—in coming, but now we have some faint appreciation of the magnitude of the undertaking."

A lone Sabbath-keeper, David C. Dorsey, in Seaville, Ky., writes: "I live here in Kentucky, county of Washington, and have been keeping the Sabbath for several years. Now there are others keeping it. I do not know of any Seventh-day Baptist church in Kentucky, and write to ask if you know of any, the address of which you can give me. I wish to get into correspondence with it. Am a poor man, but I love to see the Seventh-day Baptist cause making a start here."

Perhaps there may be Sabbath-keepers in that State who can correspond with Brother Dorsey; or it may be that addresses

of Kentucky Sabbath-keepers can be furnished him by some one not living in Kentucky.

Zigzags No. 3.

REV. GEO. W. HILLS.

Back in the early days of Wisconsin's territorial history a settlement of Seventh-day Baptists was established about sixty miles west from Milwaukee and named, in honor of the old poet, Milton. Much of poetry, romance, and sunshine have here entered into human experience.

The first framed house in Rock County, Wis., was erected here by the pioneer leader, Joseph Goodrich, in 1838. It was very small in dimensions, yet of sufficient size to accommodate a store, postoffice, a hotel and dwelling under the little roof. In those days the genial pioneer did not so seriously object to being crowded as the moderns, and he could better adjust himself to his environment and needs.

About three miles to the northeast of this historic town your scribe was born. The little log cabin has disappeared and in its place now stands a dignified modern farmhouse.

Genial Pastor L. C. Randolph and rapid-fire President W. C. Daland, with a host of relatives and other friends, had a welcome for the Hills family pilgrims. In this interesting place Thanksgiving day spent with those close to us by the ties of blood and friendship was a great day.

On the Sabbath spent in Wisconsin we preached at Milton Junction, by invitation of hustling Pastor A. J. C. Bond. Milton Junction was our beginning place as a pastor, and it was a wonderful privilege to come back and bring a message to that dear people whom we left in 1893 for work in the South. Many changes are noticeable. Children of those days have grown to maturity, have established homes and families of their own, and are bearing burdens and responsibilities "for Christ and the Church." Vacant places are numerous, but a faithful home-guard stand out on the firing line of church activity.

"Measure thy life by loss, not gain;
Not by the wine drunk, but by the wine poured forth;
For love's strength standeth in love's sacrifice,
And those who suffer most have most to give."

An Equal Chance.

ALFRED C. PRENTICE, M.D.

*Paper read before the Eastern Association,
October 20, 1912.*

Every one is entitled to an equal chance in the world. The fathers who framed the Constitution of these United States therein laid down this corner-stone of human liberty, in the so-called Bill of Rights, granting to each citizen the right of life, liberty and the pursuit of happiness. Competition in the struggle for existence,—the pursuit of happiness,—has ceased to be a mere contest of physical power. It has developed into an intricate game of matching wits. It is a fight for efficiency. He has the greater advantage who has the superior mind, who, as Ruskin says, is endowed "with stoutness of thought and swiftness of capacity, and, instead of being long-armed only, has the much greater gift of being long-headed."

HUMAN CONSERVATION.

The supreme object of every program of conservation, is the conservation of human life. It comprises the preservation from loss, injury, decay or violation of those things of real value,—of the forces that make for physical and mental efficiency, so that the most and best of life may be had in the living. "All that a man hath will he give for his life,"—for the mere chance to live; that is. Yet, "a man's life consisteth not in the abundance of the things which he possesseth." Jesus Christ proclaimed the object of his ministry, "that they might have life, and that they might have it more abundantly."

BIRTHRIGHT.

Every child has a right to be well born; to be well nourished; and to be well educated. He can not choose his parents, but they owe him this proper birthright. Heredity endows him with his physical and spiritual capital; it "has actually more power over our mental constitution and character than all external influences, physical or moral." As Doctor Holmes pertinently says: "Most people think anything wrong with the bodily health of their children can be remedied by sending them to a good physician; all of which is very good doctrine, but the parents need to begin two or three hundred years before the children are

born. Unfortunately, we don't begin with our children as early as that."

FAMILY HISTORY.

It is a pity that the bitter feeling toward our mother country, which culminated in the revolt of her American colonies and the War for Independence, should have resulted, as it did, in extreme efforts by our Revolutionary patriots of English descent or birth to obliterate all traces of the hated aristocracy of English blood or race in their family life or history. Everything that smelled of nobility of birth or breeding, family insignia, coats of arms, heirlooms and traditions alike were "taboo,"—hateful to that new-born spirit of democracy with its reckless independence of the past and its confident self-reliance for the future. Pride of family or of birth was denounced by every true patriot, as Toryism. Today, even, there are those whose ardent democracy of soul can not tolerate any interest in a family tree or geneological history, on the ground that it is distinctly un-American. For that reason, with what difficulty succeeding generations of Americans have been able to trace their geneology much beyond the date of our first settlements in this country, is readily apparent. So fiercely burned the fires of patriotism upon the altars of our independence! To be able to trace your family history through several generations, is it not worth while? That the elements of good have persisted in your race for two hundred or a thousand years,—for in Nature's relentless process of elimination of the unfit, only those qualities, physical or mental, which are good and true and sound can possibly survive for more than three or four generations,—such, I assure you, is no mean heritage!

PREVENTIVE MEDICINE.

The index of moral intelligence in any community is the value attached to the life of an individual. From the seventeenth century in England, the records show the average duration of life to have been but thirteen years; in the eighteenth it was twenty years; but a generation ago it was but thirty-six years; today it is forty-three years. The progress of civilization, increasing knowledge of the nature of disease and its prevention, and the application of science to the prevention and cure of its manifestations, are daily working new miracles. Yet a man should live to be a

hundred. Only yesterday, an authority* stated that one child in five dies before reaching the age of one year, indicating the perfectly enormous rate of infant mortality; the cause of most of it he attributed to improper food, asserting that a reduction of 60 per cent in the infant mortality rate were possible, could infants be breast-fed, as God intended. Probably three fourths of all infant mortality is chargeable to improper food. Food, then, pure air, healthful exercise of mind and body, sleep, clothing,—all these are matters in the realm of common-sense hygiene, of which the first principles are being taught even the children in our common schools, and belong in the category of what every mother should know. Thus the development and education of our children is essentially our own education and development, and the further back in our generation it reaches, the better.

EUGENICS.

However, I wish particularly to emphasize some of the principles of hygiene for the individual and for the race, applicable to a study of human conservation, which belong to a rational system of eugenics, or race-culture. Eugenics is "the doctrine of progress or evolution, especially in the human race, through improved conditions in the relations of the sexes."† The cultivation of the human species, by similar methods adopted in improving the breed of horses, or in the development of an exceptional grade of cattle for some specific quality, should demand, at least, equal consideration of importance.

PARENTAL FITNESS.

It is a biological truth that the principal objective point of human development is parenthood. Anything that sacrifices parenthood upon any altar of individual or social selfishness, which is idolatry, is a crime against society no less than ultimately against the individual. Well-endowed maternity as an objective in the development of our girls, is of vastly greater importance than any possible intellectual attainment. Idealization of fatherhood and motherhood in present-day art, literature, and customs of the people has well-nigh disappeared. Compare the idealized fatherhood of God, taught and exemplified by the generations of the Hebrew patriarchs, with the ideals

*Dr. W. H. Davis.

†Century Dictionary.

assumed by some of our brightest young college women today! Now, it is woman, the academician; woman, the specialist; the woman in public life; the woman as author, actress, club woman, social reformer, or political agitator, that most commands the popular imagination. It is the detached woman, and not woman in the role of mother, who most profoundly influences the ideals of our girls and young women. The right of the child to be well born depends first upon the fitness of his parents to be parents. This fitness for parenthood is essentially threefold, namely, biological fitness, moral fitness, and educational fitness. An intelligent, conscious desire on the part of men and women to be parents, is the fundamental essential, the main-spring of all biological evolution. That seems to be the very thing the present generation is attempting to avoid. Hostility or apathy in this regard, must be overcome by education of the right sort, in the home, the school and the church. Parenthood is the only fully adequate realization of individual and social welfare.*

SOCIAL DISEASES.

All classes of society, the rich and poor, intelligent and stupid, moral and unmoral, innocent and guilty, are paying the price of centuries of an ignorant, ill-considered false modesty, in terms of morbidity and mortality that probably surpass the sum of all other contagious influences combined. If a computation were made of the acute venereal infections, their complications and sequelæ, the brain and spinal-cord lesions, the insanities, idiocies, inherited and acquired deformities and destructive lesions, the partially and totally blind, the abortions and still-births, the abdominal operations upon innocent as well as guilty women, the male and female sterility, the army of infant deaths, the apoplexies, the lowered vitalities of those not manifestly diseased, the moral bias and weakness, and the degeneracies of mind and heart directly or indirectly traceable to the so-called social diseases,—there would be resulting a seriousness and reflection throughout humankind that would forecast, at least, a profound unheaven. The physical results form only the beginning of the influences of the social diseases on the world at large. The broken homes, the divorces, the desertions,

*Dawson.

the suicides, the incapacity for work, the wages lost, the hospitals and asylums rendered necessary, the cost of treatment, form only a few of the points at which the diseases of sexual immorality impinge on both the innocent and the guilty members of society. The fact that the problem ramifies in and out through animal passions and private and public immorality renders it more difficult of solution, but none the less insistent and none the less finally soluble. Smallpox once appeared hopelessly and permanently beyond control; tuberculosis was only recently regarded with complacent resignation. The social diseases await the same sharp awakening of a people that have been too long asleep, and the application of measures that are within our grasp, in spite of all our false modesty, our cynicism and pessimism to the contrary.*

PREVALENCE.

The prevalence of the social or venereal diseases which are fostered and transmitted by sexual immorality is simply astounding to the uninitiated. Not only in large cities, but in rural communities, smaller cities, towns and villages, do they constitute a menace to public health and moral decency. Their distribution is well-nigh universal. The Committee on Moral Prophylaxis of New York City reports that statistics collected in that city and in Baltimore show that ten per cent of men who marry infect their wives with venereal diseases; that seventy per cent of all the women who come to the New York hospitals for treatment for venereal diseases are reputable married women who have been infected by their husbands. There are annually reported in New York City, some 12,500 cases of measles; 11,000 cases of diphtheria; and 19,000 cases of tuberculosis; making a total of approximately 41,000 cases of these three common infections; and at the same time, there are 243,000 cases of the venereal diseases, or more than six times as many as of the other three mentioned diseases taken together.

UNITED STATES NAVY.

In the United States Navy, for the year 1909, venereal diseases caused 139,396 "sick-days" (meaning one man sick for one day), equivalent to the loss of effective fighting strength to the extent of 4,646 men for one month, or enough to man five bat-

*Willson.

tle-ships. At the Norfolk Naval Training Station, the largest of three recruiting stations for the navy, there were 351 hospital admissions for venereal disease to every 1,000 recruits. None of these men could have been enlisted had they been previously infected, and yet we find thirty-five per cent of these recruits infected during their first year of service, and before they had rendered any service whatever to the government.

UNITED STATES ARMY.

In the army, during the same year and from the same causes, there were 345,504 "sick-days," equivalent to a total disablement of our entire standing army of 75,000 men, for a period of five days. These figures merely serve to indicate to what an alarming extent these conditions are rife, even amongst a class of men picked for physical perfection; they are cited because most available as accurate statistics. It is, however, reassuring to be able to state that, according to the latest reports, the medical service of both the army and navy are fully alive to the facts of the situation, and what is still better, have well in hand measures calculated to an ultimate solution of the problem. Each case is now required to report, or to be reported, to the medical officer for treatment, under severe penalties for neglect or secrecy, like any other serious disobedience of orders. There is also in operation a complete and thorough system of rational prophylaxis which evidences promising results in prevention of infections.

ARMY CANTEEN.

In this connection, I may mention the relation of the army canteen to the social problem involved. In 1901, in response to a certain demand that the government must not give countenance to the traffic in alcoholic beverages, under any form or pretext, the canteen was abolished by act of Congress. That is to say, the sale of beer in the canteen to enlisted men was forbidden by law. Only beer had previously been allowed to be sold with other soft drinks, but no spirituous liquors, at all. The opinion of commanding and medical officers of the service, is indicated by the report of the surgeon-general of the army (1909), as follows: "This office concurs in the opinion expressed by most medical officers of the army that the abolition of the

sale of beer in the post exchanges has much to do with the increase of venereal diseases and alcoholism in the army, by driving the soldiers to disreputable resorts outside the post and beyond the control of the post authorities. The canteen is the soldier's club, where he can obtain beer, soft drinks, meet his comrades socially, play games and read magazines under decent conditions. Its one alternative is the saloon where he drinks bad whiskey and meets questionable associates of both sexes." Previous to the abolition of the canteen, the mean annual rate of admission (to hospital) for venereal diseases in the army, was seven and one-half per cent; in 1909, it had risen to twenty per cent. To help meet the social conditions required in combating the prevalence of alcoholism and venereal disease and its spread in the army, these officers who know the conditions of which they complain, insist that a restoration of the right to sell beer in the canteen would be a wiser alternative than the continuation of present conditions.*

SEX EDUCATION.

The success of any attempt at controlling influences so insidious as the diseases that are fostered by sexual immorality must depend absolutely upon a sane, quiet, complete sex education of the American people. We shall not accomplish much by the passage of laws upon the subject, until the intelligent demand for such laws shall come from an awakened public conscience. In a complete knowledge of conditions as they exist lies the first and most radical step in advance yet to be made toward the physical and moral betterment of these conditions. Shame upon a Puritanic prudery, falsely called modesty, that subjects us all to the dangers of loathsome venereal disease, because of an ignorance that is inexcusable for it is deliberate and wilful, regarding the rudiments of sexual physiology, hygiene and the prevention of infection with venereal disease. Upon the basis of public health, first, and then of public morality, must depend the whole solution of the problem of the social evil.

SEX HYGIENE.

Any system of hygiene should teach not only the importance of regularity and moderation with respect to food, drink, exercise, the deleterious effects of alcohol and

*Bogan, United States Navy.

tobacco, especially upon the immature; but also, and equally important, the physiology of the sexual organs, sexual hygiene, information concerning the venereal diseases, their prevalence, dangers of infection, the disastrous results to the individual himself and their certain transference to wives and children, and the importance and value of preventive measures applied to them. An early knowledge of sex hygiene enables the child later to understand the influences and desires which follow in his development. The supreme temptations of the sexual nature would be easier to meet, if the young man or woman had been taught proper ideals of the parental significance of the sexual functions. No more powerful inhibiting impulse could be evoked than those associated with the pride of virile fatherhood and fertile motherhood. What youth, men or women, would practise any vice, if they saw in themselves the progenitors of the coming race, and knew that every violation of the moral law meant possible disease and death of their progeny?* The father or mother is best suited to impart this instruction, if qualified to do so. If you fathers and mothers are not qualified, seek information necessary. It is your sacred duty to yourselves, your children, and to society. Begin the teaching of sex hygiene, you mothers, to the little child at your knee, when the "mind is receptive for what is clean, honest and true." Tell them how the flowers are born, each from a tiny seed, why and how the seed begins to develop, and that its object is to reproduce new seed. Then the tadpole, fish, and bird; and later, the higher forms of animal life may serve to illustrate the stern necessity imposed by a kindly Nature, the Mother of us all, upon all forms of life, to "increase and multiply and replenish the earth." Emphasize the sacred character of the duty, as it is a high privilege imparted to the sons of God, next to Creation itself, —to reproduce the highest type of all God's created things, the human species. This primitive basis formed, it will be easy to lead the child through the problems of school life, to the later sociological point of view of the normal adult citizen. In deference to truth, forbear to rehearse the moss-grown fairy fable of the stork that brings the babies. Nor blame them on the poor family doctor, either. Has he not

*Dawson.

sufficient burden of moral accountability already? That sort of thing may pass for entertainment in the fairy-story age; but have a care lest the inquiring mind shall learn the actual truth concerning procreation, before you are aware, and his sensitive intelligence receive a shock thereby, because the evil associate has clothed the tale in a garb of nastiness and moral filth such as effectually forestalls any proper point of view, and repels any appreciation of the fine and noble sentiment with which this subject ought always to be adorned. Feed the curiosity of an inquiring mind. Do not anticipate it. Candor and truth need not imply irreverence. Withal be reverent. "Know ye not that ye are the temple of God? Whoso defileth the temple of God, him will God destroy."

POPULAR INFORMATION.

We are just beginning to realize that popular information about disease is the most effective and available weapon of sanitary science. Preventive medicine is powerless against ignorance and stupidity, or that which is worse because more difficult to overcome, that form of moral bigotry which refuses to recognize or admit the existence of an evil, however palpable or menacing. Schools, newspapers, lectures, bulletins, exhibits, etc., are all valuable, but a real comprehension of the principles involved in sanitation is essential to the accomplishment of its purpose. Thirteen state societies have already been formed for the purpose of sending out literature suited to appeal to those of both sexes, at different ages. Pamphlets prepared in a series, under the direction of Dr. Prince A. Morrow of New York City, for the American Society of Sanitary and Moral Prophylaxis, are excellent sources of technical information upon the subject of sex hygiene. The series includes: (a) The Young Man's Problem; (b) For Teachers; (c) The Relation of Social Diseases with Marriage, and Their Prophylaxis; (d) The Boy Problem; (e) How My Uncle, the Doctor, Instructed Me in Matters of Sex; (f) Health and Hygiene of Sex. This society has issued to every freshman student in our colleges a pamphlet presenting the subject in a manner that should fairly appeal to him for his support and cooperation. All over the country the movement is gaining impetus. Eminent medical men, society workers, leaders in education and many others are joining in

the movement toward an enlightenment of the masses in hygiene, especially in sex hygiene. The American Medical Association, The Russell Sage Foundation, Department of Child Welfare, American League on Sexual Hygiene, etc., are all sending out lecturers and literature. No educated man or woman has the shadow of excuse for ignorance now.

THE SOCIAL EVIL.

Ordinarily, ignorance of sexual hygiene, then lack of sufficient physical exercise of the right sort and of suitable healthy forms of amusement with proper social intercourse, then intemperance,—these are among the most fruitful causes of those indulgences which lead to exposure to venereal infection. Then the whole problem of the social evil, prostitution, both professional and clandestine, are wrapped up in the spread of these diseases. Publicly condoned or ignored prostitution, means disease publicly condoned or ignored, and its consequent danger to the public health of a community, and a burden in the form of taxes for the maintenance of public institutions for feeble-minded, epileptic, orphaned, crippled and paralyzed. For these conditions depend largely upon sexual immorality and the diseases entailed thereby. Vice commissions in various communities are making public reports which have startled all the world, except that portion of it which does not wish to be shaken out of its ignorance and depravity. The social evil is the problem of the hour. What are we going to do about it?

STATE CONTROL.

State control of the social evil has been thoroughly tested out, in Germany, France, England, Austria, and in certain sections of this country. Reports from the government commissions investigating have invariably reported that any system of relementation, including medical examination and segregation of the infected, is not only not effectual in controlling the moral evil, but very positively, that it has but served to increase the spread of prostitution itself, and the diseases flowing therefrom. Nevertheless, in my judgment, it is essential that the state recognize officially the social diseases as existent and very grave sources of morbidity and mortality. Syphilis, at any rate, should be listed as an hereditary contagion, bearing directly upon infant mortality; and all

cases of syphilis and gonococcus infections should be regarded as contagious, and provision should be made for the compulsory reporting of these infections by physicians to the health authorities, equally with all the other contagious diseases. Furthermore, the infected person should be removed to a hospital for that purpose, and be kept under treatment until the case is no longer infectious. Provision should also be made, by legislation and by public demand for protection against infection through infected individuals, quasi-public servants, such as cooks, waiters and others who handle food served in hotels, restaurants and public eating-places, both colored and white; also for a full medical certification as to freedom from transmissible disease, of certain classes of household servants, especially nursery maids, butlers, cooks, etc. One of our largest railroad systems now insists upon a regular periodic physical examination by the company's medical officer, of its entire restaurant, station and train force of servants, on pain of prompt dismissal in event of refusal to submit to inspection. For similar reasons, the common drinking cup, the roller towel in public places, and the public piece of soap must be forbidden by law.

PROGRESS.

The California State Board of Health has issued a regulation requiring the reporting and registration of the venereal diseases, along with the list of communicable diseases which local boards of health are required to report, proclaiming officially to the citizens of the State the contagious and infectious nature of these diseases and requesting public and private cooperation in combating them by every available means, educational, medical, social and moral.

Vermont has recently passed a similar law, and New York has favorably considered a bill of the same general character.

In Iowa, an injunction can be obtained against the keeper of a house of prostitution, as well as against the owner of the property; and a fine of \$300 may be imposed, which constitutes a tax-lien upon the real estate involved, and takes precedence over a mortgage lien, thus serving to cloud the title.

In Indiana, the marriage of persons affected with tuberculosis, insanity, syphilis or gonorrhoea is forbidden. Of course this law will not actually prevent such diseased

persons from contracting matrimony. But it does serve as a public warning of a real danger, and the further application of a registration law would supply the necessary information against venereal persons; and finally, a law requiring a physician's certificate as to their freedom from transmissible disease from each of the parties applicant for a marriage license, should be adequate to accomplish the miracle of a single standard for both sexes of physical and moral health.

In Chicago, 1911, the Vice Commission reported that vice conditions are similar in all American cities; but the large city draws much of its patronage in vice from the smaller cities, the towns and the country; so that the disease of the city is spread throughout the land. Its recommendations were: first, registration of the venereal diseases; second, segregation of infectious persons; and third, treatment in hospitals of infected prostitutes.

SOCIAL AWAKENING.

A tremendous impulse has begun to be felt, in all our centers of social life. Not only New York and Chicago, but Albany, Newark, Philadelphia, Baltimore, New Orleans, Atlanta, Denver, Portland, Seattle, and San Francisco have risen to the duty of the hour. In all these cities energetic and well-ordered beginnings have been made in a country-wide endeavor to suppress the conditions which foster vice in the so-called "underworld." It is especially a duty of the church to attack the problem from its moral and social aspect; while the public health authorities are engaged in a flank movement directed from the point of view of disease and its prevention.

CHRISTIAN TOLERANCE.

The public should square its moral obligation to the public prostitute by acknowledging its responsibility for the conditions which cause her trade to flourish. Social conditions which we tolerate with indifference, make easy if not imperative her yielding to the temptations of passion, vanity and masculine disregard for woman's honor. Starvation wages, poverty and unattractiveness in the home, easy money without work, the dance hall, the theatrical show of common type, temptations to vanity of dress by displays of department-store finery, lack of legitimate pleasures during hours of relaxation from the nerve-rack-

ing strain of long hours of work in store or factory,—together with total ignorance of the inevitable consequences, all contribute to recruit the ranks of America's 300,000 public women, whose average length of life is little more than five years. The clandestine type of prostitute is even more dangerous than the professed public woman, since probably the largest number of venereal infections spring from the clandestine source. No such woman, of either type, can ply her trade, to which Kipling refers as "the oldest profession in the world," for more than a few weeks without infection from one or both of the venereal diseases.*

CURABLE.

Victims of venereal infections should not be made outcasts and social lepers, for they may be innocent victims, nor should they be driven from shame or false modesty to concealment and consequent spread of disease. They are contagious, but they are not incurable. They demand our care and solicitude, by every social and moral agency; and withal, a wise tolerance of their possible moral delinquency in order that they may be speedily and completely cured. The hypocrisy which permits these evils to exist, while trying to ignore them or to deny responsibility therefor, can no longer be tolerated. Our teachers and preachers, our doctors and most of all our women, have the solution of the problem within their control. When our women shall determine that the evil be exterminated, it is already doomed.

Dr. Howard Kelly of Baltimore, speaking from an experience of many years of investigation into this problem, thus definitely concludes his opinion thereon:

"All this vice is a reflex of social conditions, of poor housing and poor wages. In Baltimore, eighty per cent of the women employes of department stores receive less than a living wage. The fundamental fault lies, however, with the people. More than to anything else, it is due to the indifference of the people and of the churches. To attack the problem from all sides simultaneously,—from the social, moral and public health standpoint,—and at all times, this is church work, and unless the churches take hold, the work can not be done. Social workers must drive the church out of its comfortable clublike rooms, and—let me

*Wilson.

not be misunderstood—out of its miserable self-contentment and its anthems. The church must be recalled to its real work among the poor of the city, and then we must all join hands, the churchman, the scientist and the social worker, and the purity of our lives is assured."

"To disarm the ministers of untimely death; to dispossess the cruel fates; to make motherhood confident and secure in her sovereign function; such is the aim of hygiene."

226 West 78th Street, New York,
October 20, 1912.

Peace on Earth.

"What means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"Today the Prince of Peace is born!"
"What means this star," the shepherds said,
"That brightens through the rocky glen?"
And angels answering, overhead,
Sang, "Peace on earth, good will to men!"

'Tis eighteen hundred years, and more,
Since those sweet oracles were dumb;
We wait for him like them of yore;
Alas! he seems so slow to come!
But it was said, in words of gold
No time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to him.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.
So shall we learn to understand
The simple faith of shepherds then,
And kindly clasping hand in hand,
Sing, "Peace on earth, good will to men!"
—James Russell Lowell.

Actual physical hardships on the mission field grow less and less. Yet they are still plentiful. The odors of the East are alone almost enough to deter a refined person from becoming a missionary. The sanitary conditions are worse than the odors. The vermin—well, considerations of polite speech restrain one here; perhaps it is enough to say that "China's millions" is a phrase full of meaning. The diseases that ravage mission lands have taken heavy toll of missions. One who has visited the cemetery at Beirut and looked at the little graves has read a grim commentary upon missions.—*The Continent.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor.

Christmas Living.

Christmas again, with its peace and good will and wonder! How our friends multiply and increase in value as the day of days draws near. How the touch of human hands thrills us and the look in human eyes. To our surprise we are not ashamed to be good, to be kind, to be loving. For this little space out of the long, selfish year we are glad to be ourselves. We give freely of our love, we offer our labor without price, and we speak kindly words that are rarer far than rubies. Once more we take courage and let our hearts have their way, and life laughs and is glad. When Christmas comes the world suddenly grows better: sin, less lovely and heaven, nearer; and all because a Little Boy was born in Bethlehem. Perhaps—who knows?—we might carry with us throughout the year the joy of this Christmas Living.—*Edwin Osgood Grover.*

Thirty-ninth Annual Convention National W. C. T. U.

Portland, Oregon, October 19-25, 1912.

MARY DAVIS TOMLINSON.

National Superintendent Social Meetings and Red Letter Days.

Presuming that many of our women do not subscribe for the *Union Signal*, which is the official paper of the Woman's Christian Temperance Union, I thought they might be interested in learning about the national convention, which was held in the "City of Roses," in the "Land of Opportunity," which means Portland, Ore.

At twelve o'clock noon, the "white ribbon" special pulled out of the station in Chicago. Beautiful flowers in the compartments of the national general officers, in the observation and dining cars, post-cards of scenes through which we were passing, beautiful and artistic menu cards prepared especially for the W. C. T. U. special, and many

other courtesies evidenced the constant thoughtfulness of the officials of the Chicago and Northwestern Railway.

Mrs. Stevens, our national president, received on the first day of the trip a telegram from Mrs. Ada Wallace Unruh, president of the Oregon W. C. T. U., saying, "Oregon W. C. T. U. sends cordial greetings to the chief lady and her loyal women as they journey to the land of the setting sun. May the Father of all have you in his loving care and protection and bring you to us in safety."

About midnight we reached St. Paul. The Minnesota W. C. T. U. through its state officers had kindly arranged our headquarters at the Ryan Hotel for the day. At three o'clock in the afternoon two great mass-meetings were held, one in St. Paul, the other in Minneapolis, where many of our speakers told of our work, and gave the reasons why we were going across the continent to the great national convention. These reasons were, that thousands of boys and girls, homes and mothers in this nation are being robbed by the saloons, and the youth must be protected; that there are 300,000 women who, while they do not carry a musket, are waging a peaceful warfare that will mean more for the safety of this government than all the soldiers that are kept at all the forts of our country; that we are sounding warnings against the continued use of alcohol in medicine which is now a recognized poison; etc.

At Fargo a number of young women distributed through the two trains souvenirs in the form of sprays of wheat and oats attached with a white ribbon to dainty white cards, bearing the words, "Welcome to North Dakota—land of prohibition, prosperity, progression—from Fargo white-ribbons."

Valley City is the home of Elizabeth Preston Anderson, the beloved president of the North Dakota W. C. T. U. and the honored recording secretary of the National W. C. T. U. Mrs. Anderson had arranged a meeting in the beautiful audience room of the state normal school. Many were the expressions of appreciation from the students at this opportunity to hear and know the leaders of our great organization.

We did not expect the royal welcome which we received at Jamestown, as our stay was so brief, but the people turned

out in force, editors, Grand Army veterans, local W. C. T. U. and school children. A fife and bugle corps of old soldiers played patriotic airs and the children sang, "It's coming, it's coming, the day for which we pray. We'll take the world for Christ's own kingdom some glad day." Impromptu speeches were made by the general officers, and Mrs. Graham—our musical director—sang "Victory."

When we reached Bismarck, automobiles provided by the commercial club of the city took us to the capitol for a reception and a mass-meeting. In the receiving line were state officials, presidents of the various women's clubs, representatives of the commercial club and the city commission, the superintendent of the city schools, ministers of all the churches, as well as many officers and members of the local union. As we passed on to the spacious chamber of the House of Representatives, we noted with pride a beautiful oil portrait of Elizabeth Preston Anderson, president of the North Dakota W. C. T. U., and near by large framed pictures of Frances E. Willard and Lillian M. N. Stevens. Is any other State like unto this in honoring these heroic women? North Dakota is a prohibition State.

We were two hours late in reaching Livingston, and for two long hours the 2,333 school children with others waited at the depot to meet and to greet us. The mayor was the first to give us a greeting. Mrs. Stevens, holding in her hands a bouquet of Montana flowers, responded. Mrs. Beauchamp, president of the Kentucky W. C. T. U., gave an eloquent address on the sacredness of the body, the temple of the Holy Spirit, exhorting to lives of purity and abstinence. Miss Gordon gave our white-ribbon cheer, which is, "White ribbon, white ribbon, white ribbon, hurrah." Mrs. Graham sang and others joined in the chorus, "We're out for prohibition, we are—we are."

Two hours late in Helena, but the citizens were there to welcome us. The members of the commercial clubs welcomed us in their building, expressing as their belief that the W. C. T. U. is deserving of the support of every commercial institution of every city and state and government in the world. The wife of Governor Norris was on the beautifully decorated platform to welcome the visitors.

Several meetings were held in Missoula. Young girls, en route from the state convention, the minute the train stopped took Miss Anna Gordon as their rightful possession and conducted her to the Masonic Temple, where a most enthusiastic meeting was held. Another meeting was held in the Methodist church, where speeches were made by ministers, editors, and some of our women.

We reached Sand Point, Ida., early the next morning. At the station was the military band of the city, which gave us sweet music as we left the train and were escorted across the bridge to a building where a meeting was held. One of the speakers expressed her delight at having the privilege of addressing her audience as "my fellow citizens."

The white-ribboners of Idaho gave as their rally-cry,—

"Who are we, who are we?
Northern Idaho, don't you see?
What can we do, did you say?
We can vote as well as pray."

It seemed to us that the citizens of Sand Point had given each one of the guests a large supply of good things; but they evidently wished us to keep them in remembrance by placing in each car a large box of luscious red-cheeked apples, sufficient to last to the end of our journey. Early in the afternoon of Wednesday we reached Spokane. We were met at the station with autos, and for two hours we were whirled through the city,—which is beautiful for situation. The beautiful tinted trees, of bright reds, greens and yellows; the yards filled with flowers, roses, sweet peas, and nasturtiums growing to the second-story window; the grandeur of the falls, the parks, the great bridges which span the Spokane River, were beyond description.

Thursday morning found us in Seattle, where we were met by Mayor Cotterill, the state officers and three of our national superintendents. Again we were favored by the W. C. T. U. women and the commercial club, in having thirty automobiles to convey us through the picturesque city, with its boulevards and parks. A most appetizing luncheon was served to us in the parlors of the Plymouth Congregational church, by the federated unions of the city, of which there are twenty-three. The

park commissioners sent a wagon-load of flowers, which decorated the tables and were given to the prominent guests.

After a reception and some speaking we left for Tacoma. Autos and street cars were at our disposal, and we visited the Stadium, the like of which is not to be found on this or any other continent. It is adjacent to the high school, and occupies a natural amphitheater looking out upon Puget Sound. There has been constructed of concrete a vast auditorium capable of accommodating an assemblage of 35,000 people. We were taken to the large reception rooms of the Tacoma Commercial Club and Chamber of Commerce, where an elaborate supper was served. Between four and five hundred were seated at once, the national officers and executive board at round tables, with beautiful floral decorations. An orchestra gave delightful music. After supper welcome addresses were given by the president of the commercial club, Mayor Seymour, and the president of the federated unions, Mrs. Stevens, announced that a hundred women would now make a hundred speeches in a hundred minutes. "There was a lively time of wit and knowledge as the entire executive committee, one by one, gave their lightning-fast speeches," followed by the general officers.

We left Tacoma near midnight and reached Portland on Friday morning, where we were greeted by the state president, Mrs. Uuruh, and the reception committee. We were taken to The Mallory, a spacious new building, where we had our headquarters. The board of superintendents held a morning session, while the official board was in session. In the afternoon we held an executive meeting. Both morning and afternoon an evangelistic service was held in the Methodist church for the delegates and friends, where our evangelists spoke upon "Evangelism in Campaign Work," "How the Scriptures can be used effectively in Prohibition Work," and "Helpful Methods of Bible Study."

On Seventh-day morning, October 19, the fine auditorium of the White Temple—First Baptist church, seating 2,500 people—was filled with the delegates and friends. The decorations, consisting of tall pinnate palms in the choir loft, grapes, ferns and famous roses, gave warmth and

brightness. When Mrs. Stevens appeared, she was greeted with prolonged applause, and at half past nine she struck her gavel, saying, "I call this convention to order exactly on time." The Crusaders were invited to the platform, and as they responded, Mrs. Graham started our song, "All round the world, the ribbon white is twined." We sang the Crusade hymn, "Give to the wind thy fears," repeated in concert the Crusade psalm—146th—while one of the Crusaders stood with her Crusade Bible in her hand which she had used thirty-nine years before. The president of the Crusade State, Ohio, led us in an inspiring prayer. Mrs. Stevens read her address, taking as her topics, "Total Abstinence," "Railroad and Steamship Companies Aroused," "Prohibition," "The White Slave Traffic," "Race Improvement," "Interstate Commerce Legislation," "Anti-Canteen," "Votes for Women," and "The Children's Bureau." The applause that followed evidenced the love and devotion we felt for our great "chieftain" in our great battle for the right.

Memorial service came at the noontide hour of prayer, when the long list of our friends and comrades was read by Mrs. Stevens.

The report of the corresponding secretary was full of the great events of our work during the year. The aggregate net gain in membership in the twenty-four States having part in the program on Jubilee was 18,881. States making gains under one hundred swell the gain to over 20,000. We have thirty-eight organizers who work in the various States. They organized 369 unions and gained 7,670 active and 2,272 honorary members.

The treasurer's report was most gratifying, showing that we had on hand \$108,277.98. A bequest from one of our national superintendents gave us \$18,000 this year. Our official papers, the *Union Signal* and the *Young Crusader* are out of debt, the former having had an increase of 8,000 last year.

Monday afternoon we gave our editors-in-chief of the two official papers, Mrs. Stevens and Miss Gordon, a shower of red and white roses; to each was attached a white envelope, containing subscriptions to the two official papers, the red for the *Union Signal*, the white for the *Young Crusader*, coming from the state delega-

tions. The subscriptions for the *Union Signal*, at \$1.00 a year, were \$393.60; for the *Young Crusader*, at 25 cents each, \$78.29; *Union Signal* pledges, 13,584; *Young Crusader* pledges, 13,530. The general secretary and the college secretary of the young people's branch have been in the field during the greater part of the year. There are 806 branches, with a membership of 7,410 young women and 4,385 young men who are pledged workers; 170 branches are taking the study course; 154 institutions of learning have been visited by the college secretary, 32 of these being colleges; 22,694 students have been reached, and many of them are studying temperance science. We need four national college secretaries, one for the East, one for the West, one for the South and one for the middle section of the country, changing these about from time to time. The Loyal Temperance Legion is our training school for future helpers, and the recent victory for state-wide prohibition, in West Virginia, was greatly helped by the thousands of Young Campaigners, who marched with banners and sang their prohibition songs.

(Concluded next week.)

Christmas Greetings From Dr. Crandall.

DEAR FRIENDS IN THE HOMELAND:

It has been some time since I have written for the RECORDER; but since life has settled down to its regular routine here in Lieu-oo, there seems to be little of interest to write. We do the same things over and over every day and see the same sights from week to week until they are so familiar to us that we think they would surely be "an old story" to every one else.

Doctor Palmborg had the misfortune to fall and injure her side some three weeks ago. There were evidently one or more cracked ribs with much severe pain. In consequence she has been forced to keep rather quiet and surrender to me all such merry tasks as pulling teeth. She is better now but still subject to attacks of pain.

Medical work has been rather light of late, partly because of the rice harvest, and partly because of two other clinics practically free, which some Chinese doctors have been conducting in the town this sum-

mer. Now for two or three days the clinics have been rather fuller.

Beginning last Friday it has been quite cold—unusually so for this time of year here. Sabbath afternoon it snowed nearly all the time, although the snow melted as soon as it fell. There was a strong north-west wind and Sabbath night it froze hard.

The next morning my teacher told me that three beggars had died from the cold in the night, one on the streets and two in the yard of the temple where the town militia have their headquarters. He said they were not sick and that one was a young man. They simply perished because they had no shelter and no clothing excepting the thin cotton garments of summer.

Usually the beggars gather straw and make straw huts, but the cold came so suddenly they had not even done this. One can imagine what it would mean to lie on the bare cold stones with no bedding and no shelter on such a night. The thought of it made me feel that I had done a wicked thing to sleep in a warm bed when within ten minutes' walk people were perishing from cold.

China is so full of just such woe as this that it keeps one wondering what right any of us have to enjoy luxury or even comfort if we are God's children. "What would Jesus do?" is a question which comes to me even oftener since I came to China than before. Yet I haven't much doubt that he would do just what he did in Palestine. The conditions are certainly very similar.

Mr. Toong seems to be working quietly but effectively. Often new ones come to the service and seem to be really interested in hearing the Gospel. We trust God's blessing may rest upon the word he preaches. Apparently he does well in following up those interested, visiting them in their homes, and trying to teach them.

Not many days ago Doctor Palmborg gave me another examination in the Chinese language. Among other things I had to learn some Chinese proverbs. Perhaps some of them would be interesting to the home people. They will recognize a similarity to some of our own. For instance, "There is nothing hard under the heavens if the man only has a heart."

The Chinese use the word heart in many connections. "Yoong sing" literally means

to use the heart, and corresponds to our word diligent or earnest. "Faung sing," "to place the heart," means not to fear. "Taung sing" means to put the heart into what one is doing, or to be careful.

Another suggestive proverb is, "If a blind man rides a blind horse, about midnight he will fall into a deep pool." We thought it not strange that such a man under so many unfavorable conditions should meet trouble. Another, "After a word is spoken, a team of four horses can't catch it." Also, "After the thief has gone, shut the door," which reminds us of, "Lock the barn after the horse is stolen." A very good one was, "He who can eat bitterness within bitterness, finally will become a man above men." Enough of proverbs!

We were, indeed, glad to hear directly from Conference through Dr. and Mrs. Davis. Of course, I have an especially warm place in my heart for North Loup and its people because for so many years it was the only home I had ever really known and it was there I became a Christian.

I am so glad that the people there have, at last, had the privilege of a Conference. I am sure it was a blessing to them.

We have been greatly interested in the Presidential election this year. The only selfish gratification we can find, now that it is settled, is the possibility that after the tariff is changed we can, perhaps, send gifts to our friends without fear of the customs. If one could send a gift and pay duty at this end it wouldn't matter so much. But as it is now, there is always the danger that the friend on receipt of the package will be called upon to pay as much or more than the article originally cost in duty. Such a gift is a doubtful blessing.

If New Year's and Christmas are not already past when this reaches the readers, I want to wish you each and every one a "Merry Christmas" and "Happy New Year."

GRACE I. CRANDALL.

Lieu-oo, China,

Nov. 13, 1912.

There is this difference between a thankful and an unthankful man: The one is always pleased in the good he has done, and the other only in what he has received.—*A. Monod.*

Alcohol in the Quiz Box.

"A food?" asked the questioner.
"No," said Liebeg, a great student, "but a heat producer."

"A heat producer?"
"No," answered Richardson. "No," answered every Arctic explorer.

"Useful in hot weather?"
"No, a producer of sunstroke."

"A preventer of waste tissue?"
"Only in the sense that, by using up oxygen, it allows waste matters to accumulate."

"A giver of muscular energy?"
"No," answers every well-informed insurance man and athlete.

"A medicine?"
"No," answer more and more physicians and students every year.

"What is it, then?"
"A poison!" comes the ringing answer from thousands who have felt its bite or seen its ravages in every section of the world.—*Exchange.*

The very least and the very greatest sorrows that God ever suffers to befall thee, proceed from the depths of his unspeakable love; and such great love were better for thee than the highest and best gifts besides that he has given thee, or ever could give thee, if thou couldst but see it in this light. So that if your little finger only aches, if you are cold, if you are hungry or thirsty, if others vex you by their words or deeds, or whatever happens to you that causes you distress or pain, it will all help to fit you for a noble and blessed state.—*J. Tauler.*

A dull ax never loves grindstones, but a keen workman does, and he puts his tool on them in order that it may be sharp. And men do not like grinding; but they are dull for the purposes which God designs to work out with them, and therefore he is grinding them.—*Beecher.*

Life is made up of things that defy all valuation by this world's standards—things the worth of which can only be expressed in that mystic coinage that is stamped with the image of One wearing a crown of thorns, and has for its superscription, "Ye did it unto Me." And it is missing these things that degrades and vulgarizes life.—*Percy C. Ainsworth.*

YOUNG PEOPLE'S WORK

REV. H. C. VAN HORN, Contributing Editor.

The Ideal Christian—His Consecration.

R. R. THORNGATE.

Christian Endeavor topic for January 4, 1913.

Daily Readings.

Sunday—Consecration call (Ex. xxxii, 29).
Monday—A living sacrifice (Rom. xii, 1, 2).
Tuesday—Full detachment (Mark x, 28-31).
Wednesday—All for Christ (Phil. iii, 7-14).
Thursday—Consecration spirit (Ps. xl, 4-8).
Friday—Full consecration (I Thess. v, 14-23).
Sabbath day—Topic: The ideal Christian—his consecration (Mark xii, 28-34). (Consecration meeting.)

Consecration is the complete surrender of our heart, our will, and all our powers to God. It is absolute obedience to the will of God. With this definition of consecration, it at once becomes evident that he who would be an ideal Christian must of necessity be a consecrated one. An ideal Christian life without consecration is impossible. If in our religious life we are anything less than genuinely consecrated, we have no right to be classed as ideal Christians.

The ideal Christian is one who gives himself, or herself, unreservedly to the service of God. Such giving of one's self is consecration. Because of his consecration the ideal Christian gladly offers his life as "a living sacrifice, holy, acceptable unto God."

Consecration is a vital, necessary attribute in our religious life. It inspires us to higher and nobler living; it vitalizes our spiritual natures, and gives inspiration to the whole of life. But it oftentimes needs to be translated into terms of reality, and applied to every-day living. "We need," says J. R. Miller, "to get this matter of consecration down out of cloudland into the region of actual, common daily living. We sing about it and pray for it and talk about it in our religious meetings, oftentimes in glowing mood, as if it were some exalted state with which earth's life of toil, struggle, and care had nothing whatever to do. But the consecration suggested by the

living sacrifice is one that walks on the earth, that meets life's actual duties, struggles, temptations, and sorrows, and falters not in obedience, fidelity, or submission, but follows Christ with love and joy wherever he leads. No other consecration pleases God."

The ideal Christian's consecration is not limited to simply giving expression to his aspirations, but is applied to the common affairs of life. He takes it with him into his work, whatever it may be; he takes it with him into his social life; he takes it with him into his play; that is, the ideal Christian's consecration is not something that is brought out one day in the week, but it embraces the *whole* of life. Using the words of J. R. Miller again, we as ideal Christians "must keep ourselves laid on God's altar as really while we are at our week-day work as when we are in the prayer meeting. We are always on duty as Christians, whether we are engaged in our secular pursuits or in exercises of devotion. All our work should therefore be done reverently, 'as unto the Lord.' We should do everything also for God's eye and according to the principle of righteousness. The consecrated mechanic must put absolute truth into every piece of work he does. The consecrated business man must conduct his business on the principle of divine righteousness. The consecrated housekeeper must keep her home so sweet and tidy and beautiful all the days, that she would never be ashamed for her Master to come in without warning to be her guest. That is, when we present ourselves to God as a living sacrifice, we are to be God's in every part and in every phase of our life, wherever we go, whatever we do."

The ideal Christian's consecration will not allow him to follow the path of least resistance, but impels him to do right, because his life has been handed over to God as a living sacrifice. Jesus was so completely consecrated to the work which he came to do that he declared, "I seek not mine own will, but the will of him that sent me." This should be the mind of every consecrated Christian. Our consecration should lead us to forsake self, when self in any way stands in the way of our doing our best for God.

The ideal Christian's consecration will inspire him to be like Christ. He will study to know Christ. He will imitate

him. He will serve him. He will have the same mind of Christ, and having the same mind as Christ he will reflect Christ in his own life. Perhaps as never before we as young people are inclined and tempted to be too liberal in our moral discriminations; but when we remember that we have offered our lives as "a living sacrifice, holy, acceptable unto God," we shall care more to please God than men.

A few years ago, during the closing days of a vigorous political campaign in his State, it was arranged that the late Governor Utter should be the principal speaker at a widely advertised meeting on a given Friday night, in the city of Providence. All arrangements had been made for a rousing meeting, but when Governor Utter learned of the proposed meeting, and that it was advertised for Friday night, he telegraphed those having the matter in hand that he would not be there. Then it was that those who had arranged the date remembered that Governor Utter was a Seventh-day Baptist, and that he could not be induced to trample on those principles that he held to be essential to his Christian life. Out of respect for Governor Utter the date of the meeting was changed. It would have been easier, no doubt, for Governor Utter to have followed the path of least resistance, and appeared as advertised. But his consecration as an ideal Christian kept him true to God. He applied his consecration to the actual affairs of life.

Every great religious service that has been rendered to the world has been by men and women whose lives have been unreservedly consecrated to God. The secret of Paul's great service to the world was his absolute obedience to the "heavenly vision" which he received on his way to Damascus. From that time on, his life was given unreservedly, wholly to the service of God. He suffered all things, endured all things, for the sake of Christ.

In an article which he wrote before the death of General Booth, and before his own tragic death on the *Titanic*, William T. Stead, the great English writer, placed General Booth among a possible baker's dozen of great personages who had really impressed their personality upon the world. "Among that baker's dozen," said Mr. Stead, "General Booth stands easily first. He has been seen by more human eyes, he has been heard by more human ears, and

he has appealed to more human hearts, in a greater number of countries and continents, than any man who has ever lived upon this planet. Add that he has called into existence devoted companies of men and women in fifty-four countries and colonies, and enough has been said to justify the claim that in many respects General Booth is the most remarkable man living."

What was the secret of General Booth's success? It was his consecration, his absolute surrender to the will of God.

A few years ago Dr. J. Wilbur Chapman, the evangelist, when in London, was given the privilege of an interview with General Booth. Doctor Chapman in telling of that interview said: "When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and victories, I said, 'General Booth, will you tell me what has been the secret of your success all the way through?' He hesitated a second, and then I saw the tears come into his eyes and steal down his cheeks, and then he said, 'I will tell you the secret. God has had all there was of me. There have been men of greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was; and if there is anything of power in the Salvation Army today it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.'" "And I learned from William Booth," says Doctor Chapman, "that the greatness of a man's power is the measure of his surrender. It is not a question of who you are or what you are, but of whether God controls you."

The ideal Christian's consecration is the measure of his surrender to God, and the daily life he lives is the evidence of it.

New Year's Greeting.

For the fifth time your department editor comes to you with greetings for the New Year. There is always something impressive about the New Year. While every new day opens up to us a new year and should fill us with awe and a sense of the greatness of life, New Year's day possesses a sort of sacredness no other has.

From this day we write 1913. What does it mean to us? What will the coming twelve months bring us? Happiness or sorrow? Success or failure? This depends much upon ourselves. What does life mean to me? What is the world to me? Am I here for what I can get, or for what I can give? Am I here "to do the world," or to do for the world?

There is a way of looking at the New Year—a new blank book, full of clean, white pages in which one records each day of his life. Each one had such a book a year ago. Turn back the pages and read there what has been written of success and defeat, of disappointments, of hope. In the light of our past year and with a greater dependence upon God our Father acknowledged, let us write with a clearer hand, steadier purpose and with fewer blots. Let us be more reverent, kind and helpful. Let us be less selfish, more altruistic. Let us be better young people in every walk of life. And may the new year be your happiest and best yet.

What Results?

"Did you know Neddy Barnes is working for the iceman this summer?" asked the professor's wife as the good-looking young sophomore went jingling down the kitchen steps, ice tongs in hand. "He has so much pluck, I'm sure I wish him well. What is the trouble with him in his classes?"

"Oh," said the professor wearily, "the same old trouble that troubles so many boys. Nobody ever taught him to get results. He works, but he doesn't get the right answer, somehow. He seems to think it's enough to go through a certain set of problems, or read a certain number of pages, whether he gets the most out of them or not."

The professor's wife went out into the kitchen, feeling rather sorry for nice-mannered Neddy, who had smiled as he passed her at the window. One look at the kitchen was a complete illustration of what the college teacher had sadly discovered about Neddy. The box was crammed full of ice, splinters of ice lay all over the clean floor, fragments of ice prevented the lid from closing, the pretty white and blue enamel-cloth cover that had been over the box was trampled on the floor, and the

steak for dinner was broiling on the sunny window ledge.

"These are certainly not the results that one desires when one orders ice," said the lady. "Why couldn't the boy stop and think what results are wanted—and then work toward those results?"

"What results?" may well be the stimulating and the enlightening question to ask oneself at the beginning of each new task. "Put yourself in his place," is another wording that sometimes helps. But "What results?" put sharply and honestly to oneself, is the most searching and helpful of thoughts. "What results?" faithfully asked and answered, will bring steady efficiency in its train.—*Mary Holbrook, in Forward.*

Alfred Notes.

The Y. M. C. A. and Y. W. C. A. are doing very good work this year. The meetings have been well attended and the topics are such as to interest college men and women. A number of delegates from each society attended the Student Volunteer Convention held at Ithaca, N. Y., December 6-8. Wednesday, December 4, is Founder's day and was celebrated with appropriate exercises. *

News Notes.

NEW MARKET, N. J.—The young men's Bible class has taken up for the next three months' study "The Man Christ." The meeting for this study is held every Thursday evening in the dining-room of the church.—The lantern-slide entertainments held last winter by the young people's society proved so helpful and successful that another course for this winter is planned. Work is being fairly begun, after the summer vacation and under the leadership of our new officers.

SHILOH, N. J.—The Ladies' Benevolent society held its annual chicken-pie supper and bazar on the evening following Halloween. Over \$19 was taken in at the bazar booth, which was prettily decorated with flags and bunting. The candy booth attracted much attention, the candy being all home-made. This booth was prettily decorated with Japanese lanterns, autumn leaves and Jack-o'-lanterns. The entire evening's proceeds amounted to \$65.82.—

Our Sabbath school has recently organized a young men's class and a young ladies' class. It is hoped this plan will increase the interest and attendance of the Sabbath school.

BATTLE CREEK, MICH.—The monthly C. E. business meeting and social was held at the home of Mr. and Mrs. Fremont Wells, November 19, about thirty being in attendance. The presence of Rev. G. W. Hills and family added interest to the occasion. Mr. Hills preached for us the Sabbath preceding this meeting.—On Friday evening and Sabbath day, November 29 and 30, the Calhoun County C. E. Union met with the Sanitarium C. E. society. A number of our members attended the meetings and found them very helpful. The union is newly organized and just beginning to get into working order.

ALFRED STATION, N. Y.—The Baraca boys and Philathea girls held a "booth" social at the church. There was a large attendance, about \$20 dollars being received. The proceeds are to be equally divided between the two classes, for class expenses.—A free lunch was served in the church parlors. The lunch was put in boxes, each box containing enough for two. This social was largely attended and greatly enjoyed by all. The lunches were served "free" for the sake of getting more members and others to come. The society is planning to continue this sort of entertainment through the winter.

ALFRED, N. Y.—Rev. Walter L. Greene was in New York City, Thursday, November 14, attending the Rural Life Conference, and the annual dinner of the International Committee of the Y. M. C. A.—Pastor W. L. Burdick and other delegates from Alfred attended the county banquet held in Wellsville, Monday evening, November 25, in the interest of the Laymen's Missionary Movement.—A Christian Endeavor dime social was held at the parish house, Monday evening, November 25.—A very appetizing Thanksgiving dinner was served in the parish house by the Evangelical society, at noon, Thanksgiving day. About two hundred dinners were served.—The Ladies' Aid society secured the services of Professor Wingate, musical director of the University, for a song re-

cital given for their benefit Thanksgiving evening. Leland Coon acted as accompanist and contributed much to the success of the entertainment, which proved to be a rare treat.—An address was given by Miss Susie M. Burdick at the morning service, Sabbath day, November 30, to a large and appreciative congregation.—President Davis and Dean Main went to Chicago, Monday, December 2, to attend a meeting of the Executive and Program Committee of the Seventh-day Baptist General Conference; an interdenominational Conference of Theological Seminaries; and a meeting of the Executive Committee of the Federal Council of the Churches of Christ in America. The second quadrennial meeting of the Federal Council will probably represent fifteen or sixteen million communicants.—The Woman's Evangelical society will have a Chinese afternoon at the parish house on Wednesday afternoon, December 11, beginning at three o'clock. The program, under the direction of Miss Susie Burdick and Mrs. F. D. Holmes, will include talks about work in China, and music in the Chinese language. There will be people dressed in Chinese costume, also Chinese curios on exhibition. Chinese tea and *tien-sin* will be served.

Resolutions.

Whereas, It has pleased our all-wise and gracious heavenly Father to call "home" our beloved friend and brother, Garfield Burch;

Resolved, That we deeply feel the loss we have sustained in the death of this earnest and faithful worker.

Resolved, That his continuous service as superintendent in our Sabbath school and his repeated help in our church work are sadly missed.

Resolved, That a copy of these resolutions be sent to the SABBATH RECORDER and that copies be sent to his nearest relatives.

MATIE HURLEY,
GLENN OSBORN,
EDNA FURROW,
Committee.

Long Beach, Cal.,
December, 1912.

As one grows in faith by trusting, and in loving by loving, so he grows in thankfulness by the exercise of his soul in grateful thoughts and emotions.—*Philip S. Moxom.*

Pure maple syrup of finest quality, made by S. G. Crandall & Son, Independence, N. Y. P. O., Andover, N. Y.

Memorial Service in Honor of Hon. George H. Utter.

SENATOR HENRY F. LIPPITT.

Service to State and Nation.

(Concluded.)

I esteem it a privilege to have this opportunity of speaking before the neighbors and friends of George H. Utter about his career; for, as I have studied his methods and achievements, I have been more and more impressed with the fact that his was an unusual character. I have known him for years, as he has been known to a majority of the other people of this state, as a man who has occupied high office with credit to himself and with credit to the state. But of the exact type of man he was, of his motives, of the nature of his views upon public and private questions, I confess to have had, until recently, a somewhat vague idea. During the last two years, in Washington, it has been my privilege to come into somewhat close contact with Mr. Utter and to obtain thereby a clearer knowledge of his individuality. It has been his habit to frequently come over to the senate wing of the Capitol to discuss with me the many questions that come before congress and which, for a newcomer not yet thoroughly in touch with the accumulation of information upon national questions possessed by older members, are difficult to decide. I was impressed, in these conversations, by the mental attitude with which Mr. Utter approached such problems. I found that he always knew the exact question he wanted to discuss and the exact form in which that question was coming before congress. I also discovered that, in considering these questions, what he wanted to arrive at were the facts in regard to them and the propriety and wisdom of the alternative courses which these facts offered for his choice, as they might affect the people particularly interested and the country at large.

I never knew him to be thinking about the effect his action might have upon his individual fortune. He never seemed to be concerned about whether his constituents would approve his course, but rather, to so decide that he might have his own commendation. As time went on it began to strike me as somewhat remarkable that a man of Mr. Utter's long experience in public life should come to me to discuss

such public questions in the enquiring and modest manner with which he always seemed to approach them. It would have been ordinary human nature for a man who had behind him the successful public career that this man had to have acquired such confidence, or perhaps I might say such esteem for his own judgment that he would approach these conferences rather with a disposition to teach than with the desire to learn, and I became interested, gradually, in the problems that such a disposition presented.

Mr. Utter's experience, I believe, is unique in the State of Rhode Island. I do not myself recall—there certainly has been no case in recent years—a man who has arrived at the high political positions to which he was elected by the gradual political steps that Mr. Utter did. I am told that almost from his first appearance in Westerly, as a graduate from Amherst college, he began to take an active, if not important, part in the public questions of this community. It was in the days when town meetings were good training for public life. The questions there considered perhaps were not of nation-wide importance, but they were those in which the local community took a strong and often bitter interest, and partisanship ran high; in fact, it has often been claimed that in the discussions and experiences of our New England town meeting the American people obtained that political training that has made the stability of this Republic such a contrast to that of many of our neighbors and competitors in the art of government.

By what subtle process it is that in the daily association with each other it is gradually discovered that one man or another has the ability and the character that we want to see in public men, is not always plain, but it is tradition that those qualities early made themselves apparent in Mr. Utter, and once he had been put in the line of promotion his upward progress was rapid and almost uninterrupted. Appointed as a Colonel on the personal staff of Governor Bourne in 1883, when he was but twenty-nine years of age, he went on two years later to fill the office of representative in the legislature, which culminated at his fourth term in his occupying the office of Speaker of the House of Representatives, then, as now, a position of such importance to the efficiency of that body

and the comfort of its members that it is seldom acquired without merit. In this case the office was filled by Mr. Utter with entire credit to himself and satisfaction to his colleagues. His talent as presiding officer made that session of the legislature unusual for the celerity with which the public business was dispatched and the legislature adjourned at the appointed time with clean slates and without hurry.

For the next two years, 1890-91, he occupied the position of senator from Westerly, and as Chairman of the judiciary committee was the majority leader in that body. The six years thus spent in the legislature made him generally known to the people and so generally liked that he was nominated and elected Secretary of State, which position he held for three years until the expiration of 1894. During the next ten years, though not occupying public office, he was constantly speaking in different parts of the state upon political and other questions, and so constantly adding to his reputation that in 1904 he was elected Lieutenant Governor, and in the following year was promoted to the office of Governor, to which he was reelected in 1906. In 1910 he became representative in congress, succeeding Mr. Adin B. Capron, the condition of whose health prevented him from again being a candidate. Many other men have held some of these offices; some other men have held several of these offices; but I believe there is no other man that has held all of them, and it becomes interesting to inquire into the type of man to whom this experience was given. I think that by such an inquiry you will find that the personal qualities that made it possible are as unusual and as admirable as the career itself is unique.

Mr. Utter was an orator. Throughout his career he has been a pleasing and popular speaker in every part of this state. As a speaker his methods were those of a practical man talking to a practical people. His addresses were simple in their language, clear in their thought, direct in the way he treated his subjects. He was not profuse in oratorical illustrations. He did not have the imaginative flights of an Ingersoll or a Bryan, with their plumed knight and cross of gold, but he was full of ideas that, when he became interested in his subject, poured forth in a rapid stream of well-chosen English and at a speed that could only be

attained by a man of an active and well-filled mind. It was not easy for any but an expert stenographer to follow him.

"I like to hear you talk," said an old lady in New Hampshire to him one day, "for you never have to stop to think."

His manner on the platform was such as would naturally spring from the kindly nature of the man himself. He was vigorous and energetic but not violent nor rasping; he did not excite opposition but rather inclined men's minds to move along in the way in which his own mind was going, to receive acceptably the thoughts he was trying to put into their minds rather than to seek arguments in opposition. He was naturally inclined to affection. It was his disposition to seek for the things that he could admire in others and he attracted affection because he saw things in others to like. This disposition colored and stamped the character of his public appearances and if he did not always convince his audiences he seldom failed to inspire that friendship among them that made the firm foundation for his popularity.

"As Jonathan would have been delighted to have presented the name of David to the people of Israel, so do I approach the pleasant duty which this opportunity affords," was the way in which Adin Capron offered Mr. Utter's name in nomination for the position of Governor, in 1904, and two years ago when the Republican party leaders were hesitating over the availability of several most eligible candidates to succeed Mr. Capron at Washington, the practically unorganized movement of his friends from all parts of the state drove his nomination through the convention with a rush that would not be stayed.

What, now, were the habits of thought, the mental characteristics, of the man of these achievements? For, after all, the true test is the man himself rather than what has happened to him. In a rough way men can be divided into those whose nature it is to seek something to commend and who commend it; and those who seek something to condemn and who condemn it. Men have achieved high positions and have produced important results by each of these methods, but if, for Mr. Utter to have been a member of the legislature, Speaker of the House of Representatives, leader of the senate, Secretary of State, Lieutenant Governor, and Representative in Congress,

to have won the affection and esteem of his fellow citizens and kept it to the day of his death, it had been necessary for him to be a critic of individuals, to delight in exposing evil things, to be a man who pulled down rather than one who built up, he would never have occupied any of these offices, for all such methods were so utterly foreign to his nature that you will search his career and his speeches in vain for any sign of them.

Active as was his mind it was active in the discussion of ideas, not in the discussion of men, except so far as men could be helped. During a large part of the time, for nearly thirty years, he has actively engaged in the duties of public offices and of a political career, but the remarkable thing to me about this man is that he was no more interested and active in the subjects that pertain to a career of this kind than he was in the thoughts and activities that pertain to an entirely different side of human life. For, during all this long period, often as he spoke upon political questions, no less often did he speak upon moral questions. During his two years as Governor, week after week, in one part of the state and another, and before one class of religious thinkers and another, he was carrying the message of the broad and tolerant morality in which he so earnestly believed. It is rather unfortunate that but few of his public addresses have been preserved and even these are only in fragmentary form, but there are enough to show clearly the kind of ideas upon which his mind loved to dwell.

"One of our failings is to find fault. It is human nature to overlook the multitude of good things and to see that which is evil. Let us have charitable judgment on our neighbors," is what he told the people at the Park Street Church.

"True friendship means that we must overlook our friends' faults and magnify their virtues," is the way he was talking, a few days later, at the Pythian celebration; and again he says:

"There are three virtues that every man must cultivate towards his fellow man: Forbearance, confidence and help. The practice of these constitute the square deal." Similar ideas, simply but emphatically expressed, is the message he was constantly carrying from one end of the state to the other.

If he was a practical politician who discussed practical questions in a practical way, he was no less a man with lofty ideals of public and personal service; and if he felt and inculcated these ideas towards individuals, you may well believe that he was no less desirous of serving the state, when he was called upon to serve her, in a way that would redound to her glory and to the increase and upholding of her good name.

"I want to meet the people of this state and talk to them and of them, finding good instead of evil to speak of in the state and its institutions. I tell you Rhode Island is a state to be proud of," he said to a reporter just after his second election as Governor, and this was no accidental state of mind. Continually, through all his public addresses, you will find ardent and eloquent expressions of his love and admiration for Rhode Island.

"Let no man throw discredit upon this state. Let every man protect this state, her honor and all that pertains thereto," he said to the jewelers at their banquet in March, 1906; and on another occasion, speaking of Rhode Island, he says:

"Her richest inheritance is her glorious record throughout the history of this nation and the promise of her future is in the character of her sons."

However often in the active current of a busy community we may forget it or be inclined to doubt it, there is such a thing as public spirit. There is that form of it which we call patriotism; and if the thoughts in this man's mind, if the constant trend of his teachings, if his lifelong acts and occupations are reliable guides, he was on fire with it. Not as a noble sentiment to be eloquent about. I never happened to come across the word in his speeches, but as something that was constantly, though unconsciously, pushing him on to praise and extol Rhode Island—her people and her institutions. I can imagine him hot with indignation when she was unjustly or ignorantly assailed—eager and keen to defend. His very first act as Representative in Congress was to speak in her praise, as to praise her had been the theme he loved the best through all his gubernatorial career.

Thus his speeches and acts bear testimony to his natural disposition to look for the good wherever it can be found; for to so

do was his idea of service, and service was the passion of the man,—service to the men and women with whom he came in contact, service to the state which it had been given him to represent, service that would make the men and the state think better of themselves and would make their neighbors and associates think better of them also.

"There is no nobler motto, there is no greater wish that we each one can take to ourselves today than this and this only, 'I serve,' is the conclusion of one of his inaugural addresses to the General Assembly; and again, in one of his Sunday talks:

"Put into the thought of your children that the highest service of an American is to be of service to some one else. It will have a good effect in some place and at some time."

"Let no man think he can advance himself by closing the door of opportunity to his neighbor," he tells the Master Carpenters' association.

Still in his thoughts mere giving is not enough. The manner of the giving and the manner of serving must be as complete and as perfect as the service itself. There is a couplet of Lowell's which I am told was constantly in his mind and which he constantly quoted, so constantly that to some of those who knew him best its sentiments stand to them for the character of the man.

"Not what we give, but what we share,
For the gift without the giver is bare."

I am aware that we sometimes associate the use of such sentiments as this with something of insincerity or with some tendency of character that fails to impress us as manly; but no man who followed the career of George H. Utter, some of whose characteristics I am trying to bring before you, ever associated any such idea with his unpretending modesty, his unmistakable enthusiasm and force. There was nothing mawkish or effeminate about this vigorous and independent political fighter. If the ideals of human conduct were constantly in his mind, and they were, they were there as something not to be worshiped from afar, but as something to be used in the constant activities of daily life. They were not to him merely something to be talked about in the sacred surroundings of a

church meeting, and forgotten during the week.

"The way to save the nation is to keep on doing it day after day, and every day," is the energetic plan he urges upon his hearers.

"There is danger in the nation," he says speaking of government, "that it can obtain equal results for all men. The only thing which the law can do is to give each man an equal opportunity;" and he urges his hearers to look for and to use all their opportunities, for no one will do it for them.

This then is the portrait of the man as I see it revealed in his acts, in his thoughts, and in his speeches. That he had a remarkable and honorable career I have already said. That combined with that career there was the constant evidence of an admirable and unusual type of mind, of heart, and of conscience, I think no one who may study Mr. Utter's record will deny. I will confess that I started to prepare this address gladly, but nevertheless as somewhat of a perfunctory duty. I stand now as a great admirer of a career that I believe had its foundation in the loftiest ideals of human conduct. I believe that I have been studying the acts and thoughts of a man than whom no other is entitled to stand higher in the minds and hearts of the people of this state; so that what I began as a duty I now bring as a tribute of affection, of appreciation and high esteem.

To you here, his friends and neighbors, I leave the care of his memory. I think we may safely believe that he himself, with his clear and active mind, with his high ideals and his spotless record, has gone on to

"Join the choir invisible
Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirred to generosity,
In deed of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like
stars,
And with their mild persistence urge man's
search
To vaster issues."

The archives of Rhode Island will preserve the list of his honors. You have your memories; I have mine. I believe they will always be dear to each one of us—*Westerly Sun, December 2, 1912.*

DENOMINATIONAL NEWS

Gone to Live in the Isle of Pines.

On December 12 there sailed from the harbor of Stonington, Conn., a three-masted schooner laden with a unique cargo, and bearing from their homeland a family and group of friends in whom Seventh-day Baptists throughout the land will be greatly interested. The schooner was the *Ronald*, Captain J. B. Wagner, and the family was that of J. Irving Maxson of Westerly, R. I., consisting of Mr. Maxson and wife, their daughter and her husband, Mr. Howard L. Guinn, and J. Irving Maxson Jr. With them was Albert P. Kenyon of Westerly. They are bound for the Isle of Pines, West Indies, where they expect to make their future home.

The schooner is a 600-ton vessel, every foot of the space on which was taken up with the varied cargo, of more than 2,600 articles, comprising household goods, four automobiles, three pianos, several large safes, several carloads of hay, grain and coal; also team wagons, buggies, surreys, express wagons, motor boats, gasoline engines, windmills, towers, machinery, cows, ducks and hens, and many things more than can be mentioned here. While some of the things are shipped by consignment from other places, still about half of this cargo belongs to the friends mentioned above.

It will take them not less than sixteen days to make the 2,000-mile journey to Westport, Isle of Pines, which is to be their address hereafter. Mr. Maxson is president of the Isle of Pines Coöperative Fruit Company, and will be the manager of the company's plantation and other business matters. The company has now under cultivation 166 acres, and is to develop some 600 acres more, upon which it holds an option. They have now 35,000 pineapple plants set, and over 80,000 more are purchased, besides thousands of grapefruit plants.

Aside from his work for the fruit company Mr. Maxson will conduct a general business under the firm name of The Maxson Company, importers, contractors and builders. With him in this business are his son, his son-in-law and Mr. Kenyon.

They will deal in real estate and insurance business. Concerning their departure the *Westerly Sun* says:

Some time ago Mr. Maxson went to the Isle of Pines to arrange for the erection of their home, so that everything will be in readiness for them upon their arrival.

To make this change has been a great undertaking. The Maxson family have been busily engaged for several months past getting ready to leave. Both J. Irving Maxson and his son-in-law, Howard L. Guinn, have broken up their homes here and the old Maxson residence on Elm street now stands vacant.

The departure of Mr. Maxson and his family for the Isle of Pines today was not unlike that of the olden days, when our forefathers packed their goods into vessels and sailed away for the new homeland. Bon voyage, and may the *Ronald* be soon beyond the Gulf Stream, and in the balmy air of the tropics.

The wind was blowing from the northwest this morning and the schooner set sail under the most favorable circumstances. As the vessel left the Stonington steamboat wharf, Mate Elliot called out, "The next stop for this schooner is the Isle of Pines," and the few who were on the dock gave the party a rousing send-off. Many more would like to have seen the vessel leave, but the uncertainty of the starting time prevented many from doing so. The whistle on the Atwood Machine shop blew for several minutes as the schooner went out of the harbor.

A salute came from the schooner in the form of the waving of three flags. Mrs. Maxson was waving an American flag, Mr. Maxson a Cuban flag and Mate Elliot had an English flag floating to the breeze. The last salute from land came as Capt. Walter H. Davis raised and lowered the flag at the Watch Hill Life Saving Station. The tug *Westerly* left the *Ronald* at 9.30 and Captain Wagner set all sails. The schooner headed for Montauk Point and was traveling about fifteen miles an hour, according to Captain Robinson.

RECORDER readers know Mr. Maxson as the son of Jonathan Maxson, and one of the firm of Maxson and Sons, builders and contractors for many years in Westerly, R. I. Matters beyond Mr. Maxson's control made it necessary for him to close up and get out of his lifelong business in Westerly and seek to earn a living in some other way. It made a hard struggle for him, as will be seen in the following extract from a personal letter to the editor, which we take the liberty of giving to our readers. We are sure he will receive the sympathy of every loyal Seventh-day Baptist in his efforts to stand true to the Sabbath. And many who have been sorely tried for the truth's sake and who have

HOME NEWS

won out by adhering to the faith of their fathers will appreciate his spirit of loyalty and will rejoice with him in his victory.

DEAR BROTHER GARDINER:

You probably know that I am to remove with my entire family to the Isle of Pines, West Indies, in a few days. I would therefore ask you to change my address for the RECORDER to Westport, Isle of Pines, W. I., after the next issue. The postage rates are just the same as domestic here.

This is a big jump and a serious one for us, after having spent our lives here where our forefathers have lived since 1669; but a change made necessary in our business by the failure of some to make good on buildings we built for them, made it seem best to get out of the old business here while I could, and so I did. For two years I tried to find something in the line of employment that would enable me to support my family, but I found that no one wanted a man of my age and training unless he would work on the Sabbath. I had an opportunity to take the management of a concern good for \$6,000, but they wanted the manager to be there on the Sabbath; so I was not the man they were after, although they said frankly, that I had all the necessary qualifications, etc., but the one "out" that I hung for was in the way. It did not bother me at all to have to give it up; but as the same thing continued, and I could get nothing, I about got to the point of working on the Sabbath, as some of my neighbors have had to do. This experience has changed my views somewhat on those matters. I have always been on the other side, the employer's side, but I now confess there is a lot to the other side, when it comes to getting something to eat.

I was finally fortunate last winter in making a connection with the Isle of Pines Co-operative Fruit Company, by which I can keep the Sabbath and still get a living. But it means move away, so we are going, breaking up our home here and taking our goods and family, relinquishing business, and social ties of many years' standing. So put me down in the list of lone Sabbath-keepers. I would like to take some of the best Sabbath tracts and if you will send me some at once, I will be able to pack them in time.

Fraternally yours,

J. IRVING MAXSON.

Mr. Maxson's letter came during the editor's absence from home, and the tracts could not be sent before the schooner sailed; but we will see that a good supply is furnished.

C. L. Hill left Wednesday morning for Salem, W. Va., where he will assist Rev. L. D. Seager in evangelistic work. We are sure Claud will make good, as he has the consecration, the enthusiasm, is a good singer and has a pleasing personality. His wife accompanied him as far as Grand Island.—*North Loup Loyalist*.

COSMOS, OKLA.—It has been some time since you have heard anything from us. I had the pleasure of meeting with the brothers and sisters of Battle Creek, Mich., and also at Nortonville, Kan., not long ago, and as several in each place referred to our Cosmos articles in the RECORDER, I am encouraged to write again.

Brother Alva Davis of Boulder, Colo., made his visit here while I was away. I was somewhat disappointed in that, but it could not have been avoided. Our company has been growing smaller gradually until we can hardly get out to services. Yet we have faith in this country as a good place to live. The Santa Fé is building us a road now and we think it will be running trains here by the first of May, 1913. They have located a town site two miles north of Cosmos, where we hope to see the first church building a Seventh-day Baptist one. Will we?

Last night it occurred to me that there were those all over the field who would esteem it a privilege to throw in their "mite" to help build a neat little Seventh-day Baptist church here. If so, and they will send it in, or send a pledge that will mature about May first, 1913, I will start an account at the bank and keep a strict account of all such and return receipt of same to donor. There are some who are away to give their children better school privileges who expect to return in the spring when school is out. The outlook is indeed promising.

There will be an opening for carpenters, merchants, teachers, farmers, etc., etc. I have a special bargain in a farm just now for some one with a little money if it is taken at once; 160 acres, deeded, good title, for \$900.00, part cash. In writing don't forget to inclose a stamp. Any question will be answered if you send stamp.

Yours,

E. D. STILLMAN.

Dec. 10, 1912.

"Help us never to get used to Thy mercies that we shall forget to thank Thee for them as they are renewed day by day."

SABBATH SCHOOL

LESSON XIII.—Dec. 28, 1912.
REVIEW.

Golden Text.—"If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself." John vii, 17.

DAILY READINGS.

First-day, Mark vi, 45—vii, 23.
Second-day, Mark vii, 24—viii, 10.
Third-day, Mark viii, 11—ix, 1.
Fourth-day, Mark ix, 2—29.
Fifth-day, Matt. xviii, 1—35.
Sixth-day, Luke ix, 49—62.
Sabbath-day, Mark ix, 30—49.

(For Lesson Notes, see *Helping Hand*.)

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"Let your light shine before men," said Jesus, "that they may see your good works." That does not mean to be all the time talking about your religion—quite the opposite. True religion makes little noise. It takes a very light current of electricity to ring a door-bell. The current which makes the incandescent lamps glow is many, many times as powerful. What we want is not merely enough power to make a noise, but enough to glow so brilliantly that it will be impossible for any one to be in our presence and fail to see the light.—*Baptist Commonwealth.*

"Pauline persecutions may be sustained only by a Pauline purpose."

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E. W. BLACK.

Good-by, Old Year, thy course is run,
Thy worries and thy cares are o'er,
Thy loves and hates alike are done,
Temptation called, but calls no more,
Thy Satan oft' did turn and flee—
Thy Christ was ever kind to me;
Good-by, Old Year!

Come in, New Year, with rosy morn
From out mysterious future's realm,
To cheer the fallen and forlorn—
Man at the oar—God at the helm!
Upward, O Soul, thy slogan be;
God's love, God's truth, shall make us free—
Come in, New Year!

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